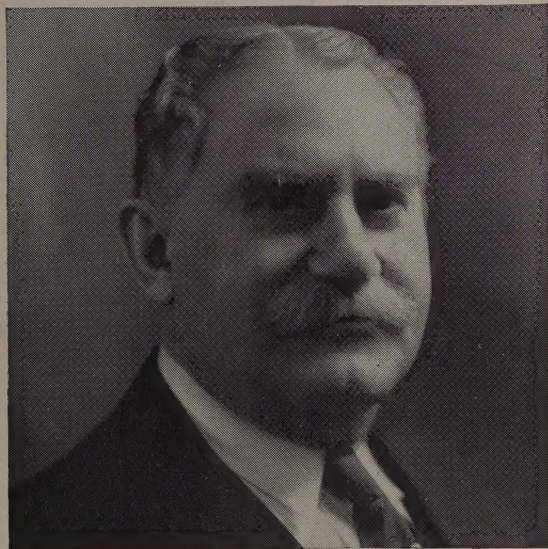


BNAI BRITH MAGAZINE



ALFRED M. COHEN
The idealism of his religion he has brought
to the common altar.
(See Page 3)

THE NATIONAL
JEWISH MONTHLY

\$1.00 a Year

10 Cents a Copy

An Appeal to the Members of The Independent Order of B'nai B'rith

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THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XLIV

OCTOBER, 1929

NUMBER 1

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Jewish Calendar 5690

1929

Rosh Hashonah.....	Sat., Oct. 5
Yom Kippur.....	Mon., Oct. 14
First Day Succoth.....	Sat., Oct. 19
Shemini Atzereth.....	Sat., Oct. 26
Simchath Torah.....	Sun., Oct. 27
*Rosh Chodesh	
Cheshvan	Mon., Nov. 4
*Rosh Chodesh Kisle.....	Tues., Dec. 3
First Day Chanukah.....	Fri., Dec. 27

1930

Rosh Chodesh Tebeth.....	Wed., Jan. 1
Fast of Tebeth.....	Fri., Jan. 10
Rosh Chodesh Shebat.....	Thurs., Jan. 30
*Rosh Chodesh Adar.....	Sat., Mar. 1
Purim	Fri., Mar. 14
Rosh Chodesh Nisan.....	Sun., Mar. 30
First Day of Pessach.....	Sun., Apr. 13
Seventh Day of Pessach.....	Sat., Apr. 19
*Rosh Chodesh Iyar.....	Tues., Apr. 29
Lag B'Omer.....	Fri., May 16
Rosh Chodesh Sivan.....	Wed., May 28
First Day of Shabuoth.....	Mon., June 2
*Rosh Chodesh Tammuz.....	Fri., June 27
Fast of Tammuz.....	Sun., July 13
Rosh Chodesh Ab.....	Sat., July 26
Fast of Ab.....	Sun., Aug. 3
*Rosh Chodesh Elul.....	Mon., Aug. 25

NOTE: Holidays begin in the evening preceding the dates designated.

*Rosh Chodesh also observed the previous day.

Among Our Contributors

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MILTON L. SCHEINGARTEN is a student in the School of Architecture at Columbia University, and at present is working on a book which will deal with the Jewish contribution to the field of architecture.

SAMUEL TENENBAUM is a young writer living in New York who specializes in interviewing celebrities and in writing for the Jewish press.

EDITH HILLMAN has traveled extensively, during which time she spent several months in Palestine making a study of the Jewish colonies and social agencies. She has been associated with the leading social agencies of New York and Los Angeles, where she has given a number of lectures on Palestine and on various phases of social work. She is still doing social work in New York.

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HAROLD BERMAN is a well-known contributor to the Jewish press of articles of general interest.

BORIS D. BOGEN
Managing Editor

Telephone Main 5596

B'nai B'rith Magazine

THE NATIONAL JEWISH MONTHLY

40 Electric Bldg. . . . Cincinnati, Ohio

September 11, 1929.

S. P. LIBERMAN
Executive Director
11 West 42nd Street
New York City
Tel. Lackawanna 2637

The Wheatena Corporation,
Wheatonville,
Rahway, New Jersey.

Gentlemen:

As Executive Director of B'nai B'rith Magazine, in accepting your contract, I am pleased to inform you that Wheatena - the Sun-Browned Wheat Cereal - has most successfully passed our rigid tests and, therefore, qualifies to be the only cereal advertised in B'nai B'rith Magazine during the next twelve months.

Those of our membership who direct hospitals, orphan asylums, and like institutions, will be glad to know more about Wheatena because it will help them bring better diet to their charges, something in which they are all interested.

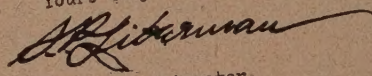
The physicians who read the magazine, many of whom already prescribe Wheatena for infant and child feeding, will be pleased to have their faith in the product reaffirmed.

And last, but not least, the members of the Independent Order of B'nai B'rith, of which this magazine is the Official Organ, will be delighted to know more about Wheatena, because there is no group in America, or possibly the world, which is more interested in the health of its children, and Wheatena will certainly contribute to that.

All in all, I believe your advertising in B'nai B'rith Magazine is going to be of very tangible value to you, and also, it will be of great benefit to those who will read your advertising.

With best wishes, I am

Yours very sincerely,



Executive Director.

SPL:



Wheatena is the delicious sun-browned wheat cereal that Doctors have recommended for a half century . . as a growth and energy food for babies and children . . as a nourishing, strength-building food for adults. Wheatena is *quick-cooking* — ready in 2 or more minutes — and costs less than 1 cent a dish to serve.

The President's New Year Greetings



OR the ended year: Gratitude for the large measure of better understanding it brought Jew and non-Jew. Though bereaved by the death of great leaders and sorely grieved that there has been bloodshed where peace should be, we lift our eyes in thankfulness for countless favors bestowed on Israel's household and beseech

For the Order: A year of faithful devotion to its causes, of increasing sense of brotherhood, of flaming zeal for the honor of the Jewish name; a year of courage to stand against injustice wherever it afflicts men for conscience' sake, of comradeship with all who come bearing good will.

For the Brethren: A year of the happiness that rests on content, of the wisdom by which men discover the measure of content; a year of rejoicing more than of sorrow, and may he who has joy taste the full cup of it and may he stand before sorrow trustingly and unshaken.

ALFRED M. COHEN,
President.

October, 1929—Tishri, 5690.

Editorial Comment

The Story of a Jewish Life

THE staff of this magazine requested the Editor, who is also the President of the Order, to relinquish to its hands the direction of these columns in this issue. Otherwise it would not be possible to offer the tribute to which we dedicate this page.

For the Editor's modesty would say "No!" and his slashing pencil would cut down the floral offering. His only contribution to this issue, therefore, is his New Year Greeting to world Jewry.

So we may proceed safely to our task as self-constituted biographer of President Alfred M. Cohen, whose life reaches its 70th year on October 19. We call his "The Story of a Jewish Life," for the career of Alfred M. Cohen has been pre-eminently distinguished for Jewish service from his early youth.

Indeed, we shall pass quickly the progress of his material success—his rise at the bar of his native city, his achievement as banker, the recognitions he received from his city and state. We commence with the statement that at the early age of 17 Alfred M. Cohen became a leader in the Jewry of his community.

In his childhood he had been under the hand of the sainted Rabbi Isaac M. Wise, who had instituted a Jewish school of which Alfred M. Cohen was one of the promising pupils. Already then Dr. Wise's prophetic mind was projecting a theological seminary for the education of American youth for the American rabbinate.

"Why not," he asked, "make a beginning with selected boys of my school?"

Five children were chosen for this new priesthood in Israel and of these Alfred Cohen was one; he was 12 years old. A year and a half they were guided in the first difficult steps up the hill of the Lord that was for the rabbi; then the plan was abandoned, but the ideal came to realization in the Hebrew Union College a few years later.

Alfred Cohen's footsteps turned to the law, but his way of Jewish life was to lead him ultimately to the presidency of the Board of Governors of the Hebrew Union College, to which he succeeded Edward

Heinsheimer, another of the five boys who for awhile were under a sort of dedication to the rabbinate.

So he came to early leadership in the Jewry of Cincinnati by no accident; the twig had already been bent. We fancy that then as now the elders worried about youth. What was to become of the children in Jewish life? Whither were they drifting? Who was to carry the holy flame when it fell from the hands of the elders?

The children themselves answered these questions by organizing the Young Men's Hebrew Association for "purposes educational, cultural, recreational and religious." They would make themselves worthy to receive the holy flame from the hands of their fathers.

Alfred M. Cohen, age 17, was one of the organizers; he became the librarian, and years later was elected president, and in the presidency he remained ten years, being besides the president of the national organization of Y. M. H. A.'s. In the Y. M. H. A. the pioneers of American Judaism saw the germ of self-perpetuation for Jewish life in the new world, and they rejoiced.

Some years were to pass before pogroms in Russia were to drive Jews in multitudes to these shores and to replenish Jewish life in America for many years to come. The arrival of the first of these, in the eighties, brought grievous problems to a Jewry not yet organized for charity and other social services; these stressful times gave birth to that organized Jewish philanthropy which today functions with such amazing beneficence in all the cities of the land. We find the young Alfred Cohen actively serving at this new altar; he was about 21.

The temple knew him early and it was no inherited temple membership into which he fell. He deliberately chose his affiliation and entered it as one taking a most important step. Judaism and its temple were largely in the keeping of the elders, but now this youngster entered, not as a Yom Kippur worshipper but as one eager to accept responsibilities. He was only 24 years old when he became secretary of the congregation and almost 50 when he relinquished this devotion. Jewish life was not a vestment to be worn

only on high holidays; it was a garment for every day. Judaism was an altar at which there must be no stint of service, and from his youth Alfred M. Cohen was the faithful servant.

Men frequently tire of their devotions to ideals; the fire of youthful ardor becomes a spark. For him there was no furling of the banners he lifted in his childhood. His service as secretary of the congregation having come to an end, he at once became a trustee and later took up the presidency. The wider field of Jewish service summoned him and in 1901 he became one of the Board of Governors of the Hebrew Union College, and for some 12 years past he has been the president.

* * *

Of B'nai B'rith he knew from his childhood. His father, Morton S. Cohen, had been one of the pioneers of the Order and had been honored in his lodge, and had been a delegate to the conventions of his district. It was in 1890 that Alfred M. Cohen himself joined Jerusalem Lodge, which was one of seven that then flourished in Cincinnati. He went through the chairs to the presidency and when the seven lodges were made one, he was elected the first president of the united organizations.

Like all his devotions, B'nai B'rith was no casual affiliation; it was another of those arks guarding the ideals by which he had been illuminated since his youth. It must be served.

His devotion was not of a day or of a year but a sort of burning bush that was not to be quenched in 39 years. Through the most of these years he served within his lodge. There was an occasion when he went to the district convention as a delegate and raised his voice against the secret ritual of the Order. Why secrecy? he asked. Was it good that an Order that served all Israel should appear muffled in sable garments? Should not serving hands be manifest to the sight of all?

There were those in the national organization who opposed him and who were numerous enough to thwart his counsel through a number of years; but in the end B'nai B'rith divested itself of the somber raiment of secrecy and appeared in its full stature, the resplendent servant of Jewry.

There came to him the presidency of District No. 2, by grace of which he became also a member of the Executive Committee of the Order. It was in the latter office that there came to his hands the idea of the Hillel Foundation. A young rabbi, Benjamin Frankel, brought it. In their most impressionable years young Jews in the universities were without Judaism, Rabbi Frankel explained. Other religions were on the campuses, but Judaism was an exile. B'nai B'rith had served the sick, the aged, and the orphaned; was not this an opportunity for B'nai B'rith to serve Jewish life?

Alfred M. Cohen caught the vision. There was much talk of the perpetuation of Judaism. People were asking what was to become of the faith. The young were drifting. Whence were to come the leaders of the next generation? Were not these college-trained men and women the ones to bear the banners of Israel? What could Israel say to its conscience if these were permitted to drift from indifference to negation?

Mr. Cohen led the conscience of B'nai B'rith to embrace the Hillel Foundation and it was in the following year, 1925, that his election to the Presidency of the Order put him in a commanding place to direct a rapid development of this service to Jewish life.

We know that if he were editing this article, he would say, "And what of Dr. Bogen?" And we may not pass on without a tribute to that sainted servant of Jewry who was the right hand of President Cohen in the amazing enterprise in which more than \$1,000,000 was brought by the Jewry of America to the Hillel Foundations.

So B'nai B'rith embarked on a new career. It had been and still is the philanthropist, healing the sick, sheltering the aged, succoring the homeless child; now it became the servant of the Jewish spirit.

In the midst of these services Mr. Cohen has found time for manifold activities at other posts of duty in Jewry. In all the years of his manhood he has given of himself to every cause that had to do with Jewish life, whether local, national, or international.

The appreciation of his fellow-townsmen was attested several years ago in a public testimonial after his return from a journey to the lodges of Europe. This voyage had been a triumph. The lodges of England and of the Continent embraced him as the embodiment of the brotherhood that is Israel. This brother had come from a distant land and lo! he spoke the ideals that were in their hearts. In his outstretched hand they beheld the token of the essential unity of Israel, of which B'nai B'rith is the symbol. In him was the covenant by which he who is of the B'nai B'rith of England or of Germany, or of Bulgaria, or of Poland, or of China, is at one with his brethren of America and of all the world. He deepened their devotion to the Order.

* * *

He who is a Jew may not think of the house of Israel as a narrow mansion without windows from which to look out upon the world. The house of Israel has many windows looking in many directions. We call these windows our ideals and for the Jew they illuminate his prospect as a citizen of the social community.

By the light of these ethical ideals, founded in the Torah, he serves his duties as a citizen. To be a Jew, Alfred M. Cohen has regarded as an obligation having to do not only with the congregation of Israel but also with his membership in the community; the idealism of his religion he has brought to the common altar.

He has been seen in the leadership of those battling for good government in his city. Long ago when good government was not yet a generally accepted civic principle, he, as candidate for mayor, led a hopeless struggle against the entrenched political machine. This was courageous pioneering in a time when municipal government everywhere was a jungle of corruption. For two terms he served in the Ohio Senate in the same spirit.

Since then, under the leadership of another Jew, Cincinnati has attained an eminence of good government; but the glory of this is also for those who through hopeless years led the battles and advanced the trenches. Alfred M. Cohen was one of these.

He looked through the windows of the house of Israel and perceived that his civic duty lay on the

side of righteousness. He thought of the Jewish name; it must be held in honor. It is traduced when a Jew is seen serving that which is unclean in the community; it is honored when a Jew serves with courage that which is good.

He has been sensitive to this in all his days.

* * *

Such has been the Jewish life of Alfred M. Cohen. Still robust, active in all his affairs as Jew, lawyer and banker, he does not look his 70 years.

Once another man who had arrived at the age of 70 was wished a hundred years of life by his friends.

"No," he said, "do not wish me that. Merely to be alive is not enough. It is not worthy to live only to breathe and to eat. Wish me rather that I live in usefulness, with work to do every day, with some new good done at each sunset, but with work never completed even unto the last day."

This is our wish for Alfred M. Cohen in behalf of the Order.

* * *

The Jew Surveys His Soul

THAT amazing individual, the Jew, takes a day or two off this month to examine his soul. Other people take their souls for granted if, indeed, they are conscious of their presence at all.

Only the Jew devotes a period to looking inwardly and questioning himself.

"How fares it with you?"

"And what are you here for?"

"And have you in the past year fulfilled your purpose on the earth?"

For the purpose of this self-examination he closes his store or his shop on Rosh Hashonah and Yom Kippur. These days he sets aside as holy to his soul and no business is important enough to divert him from this consecration.

Before the appointed hour of closing, he leaves his business to make ready for the synagogue. For, this matter of his soul has to do with divinity and to examine it he must lift it up to the light of the Most High. By this light he perceives its weaknesses and its merits.

Others have their holidays. The Jew calls these his holy days. Others have their occasions for the observance of events. He alone has days for honoring the divinity of men.

* * *

The Year That Has Passed

SO ISRAEL closes the year weeping. Mankind, generally, sits at peace. The rivalries of nations are composed; old fears vanish before new friendships; old hates give way before new faiths. Mankind lifts his eyes to the dawn of a new and better destiny as the nations join to proclaim an end of wars.

Only Israel, stricken, weeps. The timeless sufferer counts his dead and nurses his wounds in a truce that only protecting soldiery provides. Mankind makes ready to put away his weapons, seeing there is no profit for peace in them; but Israel, the historic lover of peace, may not have peace save that which is imposed by the force of arms. Such is Israel in Palestine today.

Lo! He who in all the times was the voice of justice and peace and love today stands alone among the peoples, suffering injustice, oppression and hate.

Nevertheless, He is Thankful

BUT in the last of these holidays he will offer thanks and build booths that he may be reminded of sufferings in other times. Always he has his consolations.

Does the enemy come to slaughter him? Well, once upon a time he was pursued by the hosts of the Pharaoh and the Lord parted the sea to save him.

Does the enemy sharpen his knives against him? But once the Lord rescued him from imminent death, and instead, caused the hanging of the wicked Haman.

Does the shadow of the enemy's hand fall upon him to strike him down? Well, there was a time when for 40 years Israel suffered travail in the wilderness and knew no rest, but the Lord brought him, at length, to the land of promise.

So he builds his booths for Succoth and bows his head, being thankful for the goodness he saw of old. Today he suffers; ah, but yesterday he saw the hand of God! And he lifts his eyes; they are calm with hope.

* * *

The Anti-Jewish Jews in Russia

WHILE the Jewry of the world gives itself to the devotions of the holy days, those futile Communist Jews in Russia stand like embattled mites challenging the eternal.

"Down with these holy days!" they shout with voices that sound thin in the immensity of the empire of the Jewish spirit.

All good Jewish Communists, they commanded, must go to hear the special anti-religious concert on Yom Kippur eve instead of Kol Nidre, and all obedient Jewish Communist children must go to the museums and free movies on Yom Kippur.

But the Kol Nidres in the crowded synagogues of Russian cities and villages offered testimony to the Most High that it is not even in the hands of Jews to kill Judaism.

* * *

It Happens Only in New York

RABBI Joseph Isaac Schneursohn of Riga was coming to America. He is renowned as the Lubawitscher Rebbe. The city of New York officially made ready for him. The authorities at the City Hall commanded that a municipal boat sail forth to meet him in the bay, and gaily it sailed afloater with the Stars and Stripes and the Shield of David.

At quarantine the distinguished rabbi was transferred to the city's boat amid the applause of the leaders of Jewry assembled thereon. But these honors were soon to be swallowed up by such a tumultuous acclaim as only New York's favorite heroes get. On the pier there had assembled thousands of Jews, and the appearance of the rabbi summoned such a cheering as even a Prince of Wales wouldn't hear.

The Lubawitscher Rebbe was loaded into a resplendent car and with hundreds of other autos following, he led a parade up Broadway to Borough Park.

Who is this hero whom Jews honor? What has he done? What heroic enterprise exalted him? What victories has he won?

Well, he is a most learned man. He is grounded in the Torah, and from this Tree of Life he has refreshed himself in all his days. He is distinguished for righteousness. For these things the idealistic Jew makes a hero of a man.

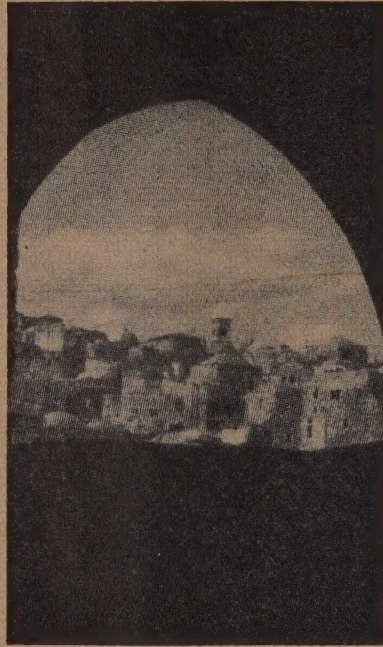
A Cross-Section of Jewish Life

ALL is quiet on the eastern front, and Palestine, with the aid of Jews and even non-Jews of all the world, but especially Americans, is slowly but surely entering on the reconstruction period following the Arab outbreaks of last month. British troops are still stationed in the country, but latest advices from London so far have failed to reveal any permanent reforms.

The Arab press continues its bitter anti-Semitic attacks; the British Inquiry Commission is investigating the cause of the disturbances; and emergency fund workers in the United States and Europe persevere in the collection of funds for the Holy Land. Damages there are estimated at \$5,000,000. The Palestine Emergency Fund Committee, of which David A. Brown is Chairman, has been sending \$50,000 a day to Palestine, raised by workers in 1,170 communities in the United States. Mr. Brown estimates that 4,200 Jewish men, women and children in Palestine were rendered homeless and absolutely destitute by the "war."

Julius Rosenwald gave \$25,000 for Palestine relief; Nathan Straus tripled that amount in three contributions; and donors of varying sums from each and every one of the 48 states, as well as two communities in Alaska, are on record. Fifty-four city federations of the Federal Council of Churches of Christ in America co-operated with the Jews of their communities in the raising of funds. Altogether, the Emergency Committee has raised more than a million and a half dollars to date, and hopes to reach the two million mark by the time the high holidays are ended.

Meanwhile, individuals and organizations all



The Holy City, where last month's Arab outbreaks centered.

over are theorizing, suggesting, criticizing, praising, and condemning



The above non-sectarian Palestine committee has co-operated with David A. Brown's Emergency Relief Committee to inform other faiths of the Palestine situation and to extend aid. Left to right, standing: Eugene F. Nathanson, B. E. Greenspan, L. E. Reingold, and George Gordon Battle. Seated, left to right: Former Justice John R. Davies, John J. Grady, and Ferdinand Pecora.

everyone and everything in connection with Palestine, but the fact of the matter is that British officials, of whom rests whatever decisive reform must be made, are reluctant to discuss the matter pending their Inquiry Commission's report, and until they make a public announcement nothing definite will be known of plans for the future of Palestine.

* * *

THE November Tour for Reform Judaism and the Union of American Hebrew Congregations will again be in charge of David A. Brown. It will begin November 15, and will be marked by meetings in about 250 cities, with addresses by rabbis and laymen on Reform Judaism and the Union.

* * *

THE Los Angeles Jewish community has not been stirred by any event in years so much as by the recent resignation of Rabbi Herman Lissauer as spiritual leader of Temple Emanuel, because of his advanced religious views. He had been Rabbi of the Temple for the past two years.

"It seems nowadays," said Rabbi Lissauer in his farewell sermon last month, "that a Rabbi may speak of

the truth insofar as the mortgage on the Temple permits." He said further that he would prefer to preach the truth in a modest synagogue rather than be forced to compromise with his convictions in an expensive but financially overburdened structure.

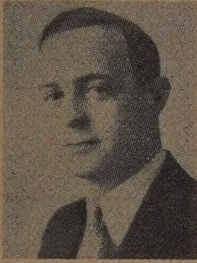
As a consequence, a distinct schism has resulted. Hundreds of Jews of Los Angeles are sympathetic with the Rabbi's views, and they have withdrawn with him into a camp of their own. The First Unitarian Church was obtained for a unique

High Holiday service conducted by Rabbi Lissauer. Thus is born a new congregation in Los Angeles.

A TESTIMONIAL dinner was tendered to the Hon. Julius S. Berg at the Bronx Winter Garden, New York City, Sept. 22. He was recently re-elected Commander-in-Chief of the Jewish War Veterans of the United States.

President Hoover sent him the following message of greeting to be read to the organization:

"Please express for me to the Jewish War Veterans of the United States at the Annual National Encampment my deep sense of the value of their services to our common country and my best wishes for their well-being and prosperity."



Hon. Julius S. Berg

NOT only will the Committee on Good Will Between Christians and Jews continue its fine work of the past, but that work will be considerably expanded during 1930, ac-

cording to a statement by Bishop Francis J. McConnell, President of the Federal Council of Churches of Christ in America.

APPROXIMATELY 250,000 Jewish children between the ages of five and 17 have returned to the congregational schools, to the community schools, the week-day and the Sunday Schools with the opening of the school season in the United States, according to estimates made public by the National Council for Jewish Education.

For the Jewish instruction of these children, American Jews annually spend approximately \$8,780,000, or \$2.08 per capita of the Jewish population. This does not include money spent indirectly for Jewish education by Rabbinical seminaries, synagogues, centers, clubs, settlements, Hillel Foundations, Menorah, Hadassah, Y. M. H. A.'s, Avukah, and others. The bulk of the money spent on Jewish education in this country is in the elementary schools.

It is pointed out that there are approximately 845,000 Jewish children of elementary school age in this country, which means that the Jewish education of more than 600,000 is being neglected.

ALTHOUGH the new Temple Emanu-El, New York City, was rushed to completion for use during Rosh Hashonah and Yom Kippur this month, its first opening was, alas! a sad one. It served as a chapel for funeral services of its great President, Louis Marshall, who died in Zurich last month, whose body was brought back to New York for burial.

The temple was built at a cost of \$4,000,000, on ground that cost an equal amount. It has a seating capacity of 2,600, with 400 more seats in Beth-El Chapel. It is built on the site of the former Astor residence.



The world's youngest Jewish cantor, age 13, is shown above with his mother. He is David Lind, of New York City, and he officiated in a Chicago synagogue during the high holidays this month.

CONGREGATIONS throughout the country were appealed to by the Hebrew Sheltering and Immigrant Aid Society during the high holidays for funds with which to carry on the work of the organization. In previous years these appeals have been made and always generously answered, and Hias officers are confident the response this year will be equally generous.

RELIGIOUS contact during the entire year for students who are attending colleges away from home is now one of the aims of the National Committee on Student Activities of the National Federation of Temple Sisterhoods.

THE Anshe Knesseth Israel Synagogue in the west side of Chicago was filled to capacity and hundreds had to be turned away when 12 students of the Hebrew Theological College of Chicago were ordained as Rabbis last month.

AFTER a 15-months' intensive training in professional Jewish social work, 20 members of the 1929 class of the Training School for Jewish Social Work received their certificates before an audience of more than 200 in New York City. Felix Warburg, Chairman of the Executive Committee of the School, presided at the exercises, while Lieutenant Governor Herbert Lehman was one of the principal speakers.



The colossal Temple Emanu-El, New York.

IT is expected that 30 new students and 106 former students will report for classes when the academic year of the collegiate department of the Hebrew Union College, Cincinnati, opens on October 16.

Among the new faculty members will be Dr. Jacob S. Golub and Rabbi Lawrence E. B. Kahn. Dr. Julius Guttmann, Berlin, Germany, will be on the faculty of the College during the second semester as Visiting Professor of Jewish Philosophy.

* * *

REGISTRATION of students for the Hebrew Union College School for Teachers in New York City is nearly completed, and actual sessions are scheduled to begin October 15. The School will open for its seventh year of work in its new and beautiful quarters in the Community Center of Congregation Emanu-El.

* * *

RABBI LEE J. LEVINGER, Director of the B'nai B'rith Hillel Foundation at Ohio State University, and National Chaplain of the American Legion, spent the summer chiefly in the service of the Legion. He toured New England, addressing six state conventions of that body on the topic "For God and Country"; he dedicated a Jewish soldiers' cemetery in Chicago last month, and on September 30, in Louisville, Ky., he opened the national convention of the Legion with prayer, as well as conducted a memorial service before the convention.

DURING the past summer more than 80 lectures were given in 31 universities in 19 states under the auspices of the Jewish Chautauqua Society. The subjects included the Old Testament as a Human Document and How the Jewish Idea of God Developed.

* * *

BECAUSE of the unsettled condition in Palestine and the relief measures being undertaken in this country, the Hadassah's 15th annual convention, scheduled for September 22 to 25, has been postponed to sometime in November.

* * *

A MIDWEST Jewish Debate League has been formed by Jewish Community Centers at Omaha, Nebr.; Indianapolis, Ind.; Kansas City, Mo.; St. Louis, and Pittsburgh.

* * *

AN American *chalutz* movement has begun. The eighth convention of the Young Poale Zion of the United States and Canada in Washington, D. C., last month issued a call to the Jewish youth of America to organize themselves into a *Chalutzim* organization and go to Palestine to take part in the upbuilding of the land. A large group of those present, immediately registered. Now Young Poale Zion groups all over the country are continuing the campaign.

* * *

A WORLD Jewish Labor Congress will be convened in Palestine in 1930, it was decided at the conference of the Working Palestine Leagues, which met in Berlin for several days.



Temple Israel, Rome, where Rosh Hashonah and Yom Kippur were observed by Italian Jews this month.

"A TORAH-LESS people in a Torah-less country" was the sharp expression used by Dr. Pinchas Kohn to describe the Zionists and the present form of the extended Jewish Agency in an address before the Agudath Israel World Congress, of which he is President. The Congress took place in Vienna last month.

Orthodox Jewish masses in Eastern and Central Europe, so far as they are represented by the Agudath Israel, officially refused at this Congress to join the extended Jewish Agency. Their religious convictions, they declared, prevent them from doing so because the Agency includes in its work cultural and educational activities to which they cannot subscribe.

* * *

THE Jewish Welfare Board has been advised by the Secretary of War and the Navy Department that furloughs have been granted to Jewish men in the Army and Navy to enable them to be at home for the High Holy Days.

The Board has also published its ninth annual issue of the "Jewish Calendar for Soldiers and Sailors" for the Jewish year 1929-1930, the first day of which occurred on Saturday, October 5.

* * *

BELIEVING that Zionist activities are counter-revolutionary and harmful to the Soviet State, 16 young Zionists in Russia have left the Palestine movement to join the Communist Party.



A \$500,000 home for aged and friendless Jews is under construction on Broadway, New York. It will be the Bialystoker Home for the Aged, a commodious, fireproof building. The picture shows only a portion of the tremendous crowd which gathered at the corner-stone laying ceremonies.

NO matter what the cause of a war might be, Professor Albert Einstein would not indulge in either direct or indirect war service. Further, he would try to induce his friends to adopt the same attitude.

The great scientist so expressed himself before the Council of War Resisters at its meeting in Zurich, when asked his attitude in the event another war should break out.

The organization, according to Senner Brockway, M. P., who presided, has as its object not the shirking of war service, but the final and eternal destruction of all war itself. War, he said, has its roots in capitalism and imperialism, ergo war can only be removed by the institution of a new social and international order.

* * *

ONCE more Jewish excesses have broken out in Roumania. A group of students in a railroad train threw Jewish passengers out of the train and attacked Jewish homes wherever the train stopped. When a delegation representing the Jewish Deputies' Club in the Roumanian Parliament called on the Minister of the Interior to protest, they were assured that the government had taken strong measures to prevent further similar occurrences, and would punish the guilty.



A modern Russian Jewish farmer, tilling his soil with up-to-date machinery.

THE far superior lot of Jewish farmers in Russia over the city Jews was described recently by Mrs. Estelle M. Sternberger, Executive Secretary of the National Council of Jewish Women, who has returned from an extensive trip through Soviet Russia. Most of her time was spent in the Crimea.

Mrs. Sternberger lauded the achievements of the Agro-Joint, the agency through which the Joint Distribution Committee has settled more

than 150,000 Russian Jews as farmers in the Crimea and the Ukraine.

"The despair for the future of the Jew in Russia, which the spectacle in the large cities arouses, is quickly dispelled when one tours the colonies," she said. "There the Jews move about with an air of freedom. They go about their tasks with zest and energy. They are not intimidated by the strain of physical labor, but exert their utmost strength in an atmosphere of independence. They feel that they are partners in the task of developing the riches and resources of agricultural Russia."

However, latest news reports are less cheerful. They say that 1,200 Jewish colonists in the Crimea are in a difficult position because they are without seed. So far they have received only 30,000 pud of seed of their 100,000 pud quota. The government is unable to supply more. As a result many thousand hectares of land may remain unsown, unless more seed is delivered at once. This in turn may result in the migration of hundreds of Jewish families from the colonies.

* * *



The above group of distinguished Jewish leaders met at the World Union for Jewish Religious Liberalism in Berlin recently. Left to right: Leo Gollanin, Dr. Lee K. Frankel, President of the Union, Claude G. Montefiore, and Rabbi Julian Morgenstern, President of Hebrew Union College.

THE Cleveland Jewish Orphan Home will be formally dedicated November 3. The latest report of Fred Lazarus, Jr., of Columbus, Ohio, President of the institution, reveals that 115 cities and towns in 16 states of the middle west participated in the campaign for \$1,500,000. The board of the Home, representing Districts No. 2 and 6, Independent Order B'nai B'rith, is hopeful that a 100% representation of all communities in the area served by the Home during the past 61 years will be reached.

Louis Marshall: 1856-1929

By Alfred Segal

LOUIS MARSHALL lay in Temple Emanu-El, New York. . . . The rabbi read the psalm. . . . "For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night." . . . The choir sang. . . . "What is man, O Lord, what is man?" . . . The dust of Louis Marshall went to its grave. . . .

What more to be said? What tribute could increase the glory of this life? He had lived, he had served unto his last days, the glamorous record was written immortally in the hearts of men. His life was its own tribute; his work had magnified him.

In his last days he had stood at Zurich grasping the hand of Weizmann while Israel wept with joy to see peace. . . . Weizmann the Zionist and Marshall the non-Zionist! . . . The sundered house of Israel had been put together and Zionist and non-Zionist would thenceforth go together to make a good life in the Holy Land.

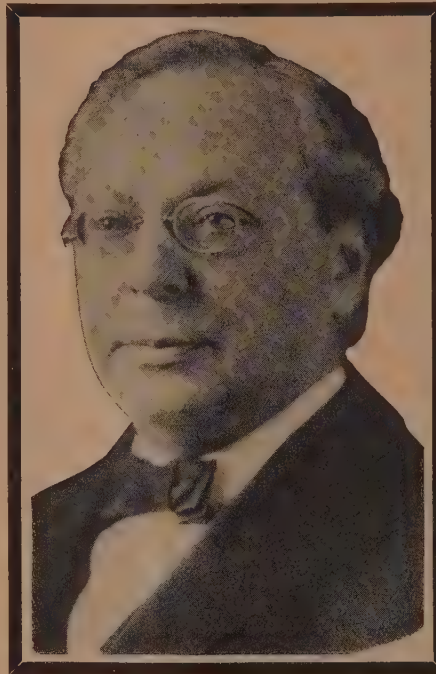
So peace was the last work in the hands of Louis Marshall. And when this work had been done and the Jewish Agency established, he fell ill, and in Zurich, the scene of his last devotion, he died, at the age of 73. Doubtless, could he have chosen the manner of his death, he would have said, "I desire a full life undiminished to the end." Thus he lived it out and the hall at Zurich still rang with the echoes of his voice when he went to his death-bed.

He was a keeper of the ark of the rights of man and wherever fundamental human liberties were endangered he, constitutional lawyer, raised his voice. Where religious rights were threatened there he stood in the breach; where racial prejudice wounded the feet of men on the way of life he hastened to stamp out the thorns. In such causes he served without remuneration; as a lawyer he was sensitive to a concept of social duty.

To be a Jew was no narrow identity with him; it had to do with all the duties at the common altar. To be a Jew was to be a servant of mankind; to champion the negro against discrimination; to speak for the Catho-

lic when his schools were under attack by legislation; to serve the alien against whom the doors of the traditional refugee were closed; to establish peace with justice in industries.

Long ago he came to be respected as one who spoke with a sort of spiritual authority, and when he offered terms of peace to the needle-trades and their employers, there was none to say him no. There seemed



finality in his wisdom, and his justice was accepted as something as sure as the next day's dawn.

In that time when it was the practice of the Russian government to dishonor American passports in the hands of American Jews, he with others addressed the conscience of America; he spoke before the bar of Congress in House and Senate committees. The affront was against the American government, he said. American passports of American citizens had been scorned; Russia had violated the terms of her treaty with the United States; this treaty must be abrogated. The treaty was rescinded in the following year.

It was in his hands, as chairman of the American Jewish Committee, to be the leader in the organizing of Jewish relief in the war, and if he was the luminous philanthropist during that immense tragedy, he was the statesman afterward.

The peace-makers met to partition the earth and Louis Marshall sat at the table in Paris in behalf of the Jews. The Jew asked only for rights in the old lands of persecution; he desired to be protected in the practice of his religion; he wanted an end of discrimination. But Louis Marshall spoke for the rights of all minorities in these lands; for the Jew he asked no more than any other minority people in any land could be granted. And if otherwise the treaty inflicted many injustices, it embraced a new charter of liberties for Jews and other minorities in Eastern Europe. Louis Marshall left Paris one of the victors to serve ten years more.

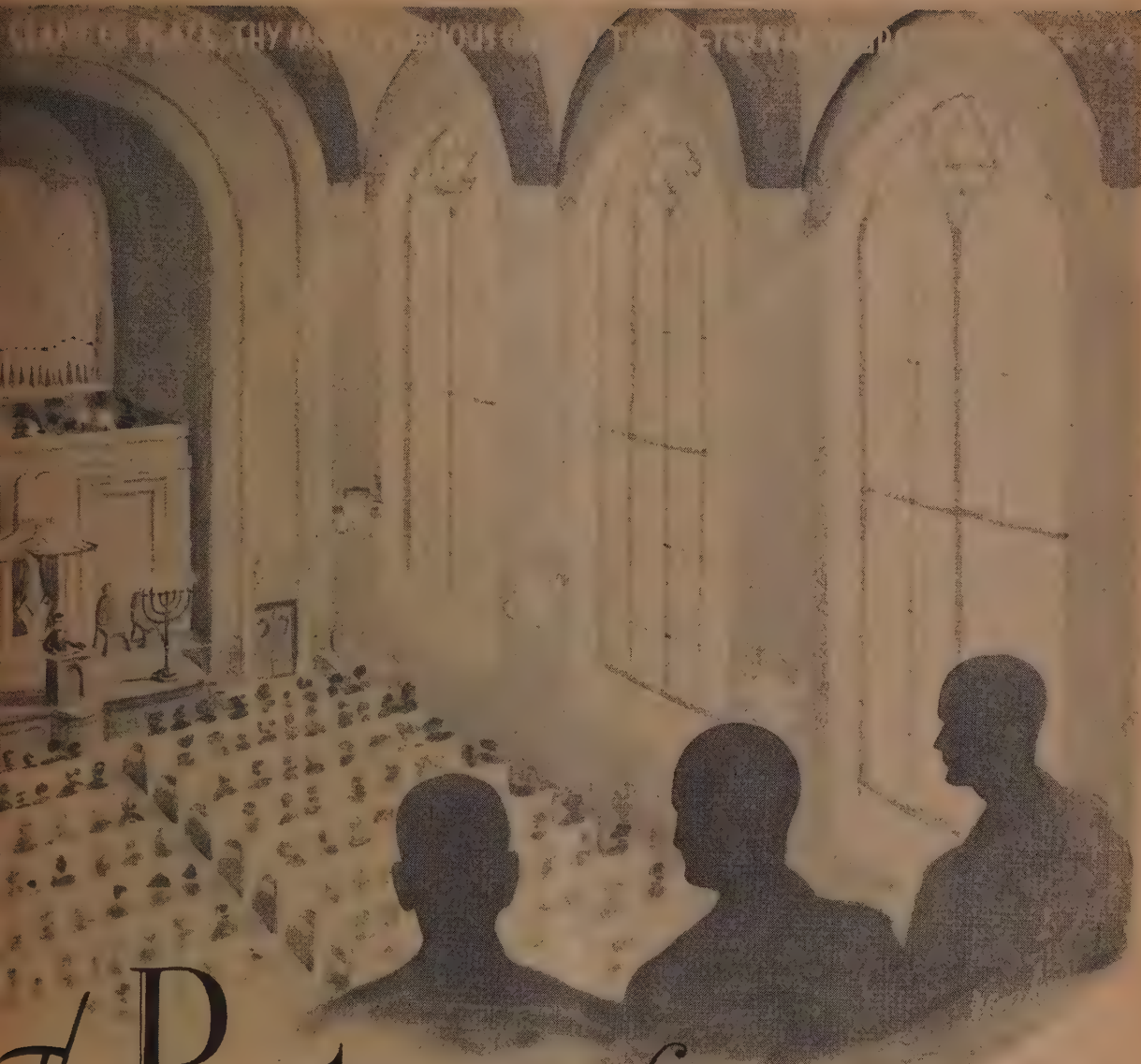
Justice was a ruling passion, and a cause of justice, however small, could command him. An immigrant unjustly excluded found Louis Marshall on his side to speak for him; an alien denied naturalization unjustly, found in Marshall a champion.

He was a deeply religious Jew, concerned with Judaism as a way of life; with Jewish education; with the Temple, being the President of Emanu-El; with the Jewish Theological Seminary of America, of which he was the head of its directorate.

On his 70th birthday he said: "I hope to continue my work. I want to wear out, not rust away."

And so he did. He was a gigantic and radiant figure in those last days of the Zionist Congress in Zurich. In that stressful week he served with the tireless energy of one who had abundant life. At last the time came to sign the constitution of the Jewish Agency. It was done, and he felt spiritual exaltation.

Then he joined his fathers.



The Return of the Dove

by ALLEN E. RIVKIN

THE heat of late summer clung to the sidewalks of upper Lexington Avenue. Uptown traffic honked and clanked its way homeward. Subways, crowded to breathless capacity, rumbled underfoot. Newsboys shrieked a mumble which sounded like "Palestine Isolated by British" and too much like "Jews furdered Wholesale" to be pleasant. . . .

As George Friedman turned his new Packard convertible coupe into East Fifty-fourth street, he made a mental note of the number of Grants he saw already parked. He would investigate the company day after tomorrow. There might be a rise of 20 points in it as there had been in the All American Tractors that he had happened upon while hiking over the rocky lands of Connecticut. If you keep your eyes open, he admitted as he stopped to take an optic measurement of a space vacated by a delivery truck, you can beat the market. Not only that, he reasoned, but you have to

get in before the stock-crazed public hears about it; after the "suckers" are in, sell—of course. As far as buying U. S. Steel and sitting with it until you get your 20 or 30 or 40 points, that was all right too; but you had to wait too long. In and out, that's me, he said. Take profits. If I hadn't been so cautious with Westinghouse—baby! I should have made 50,000 in that. Why, 50,000 would have been a cinch!

He walked back to Lexington Avenue and looked at his watch. Hm. Only 5:20 and the fellows won't be here for another five minutes. And then they'll be late. That Green never got anywhere on time in his life. . . . His Prayer Book felt weighty in his pocket and his reflection in the dusty window

of the corner grocery showed that it was breaking the line of his tailored jacket. He quickly removed it and held it in his hand. Unconsciously he opened it and began thumbing the pages. Meditation. Psalm xc. Congregation rises. Psalm cxxx. Choir. Morning Service for Atonement Day. From Sirach. Jonah iii—iv. Before reading the Haftorah. "Oh, what is man, the child of dust? What is man, O Lord?"

I knew this thing by heart once, he confided to himself. "Suffer us not to pass away in our sins, O Judge of life and death." He remembered Dr. D—'s mellow voice smoothing itself throughout the small auditorium of the Temple back home. He saw himself at confirmation and his parents' pride over his speech had him sobbing inwardly. Later he was an usher, and he remembered the quiet talking against the radiators of the lobby with Abner and Gus and Clarence and Jimmy and Leo. Were they still ushering in the new Temple on 24th Street? And what was the new Temple like? And how was this youngster from Cincinnati getting along with the city fathers? He had heard that the new man was a duplicate copy of so many young rabbis holding down pulpits throughout the country. Still, Mandew had a hard position to fill after Dr. D—'s death. It must have been hard for the youngster to come in knowing full well that he was being looked at through eyes that had loved Dr. D—, and had followed him through the spiritual guidance the older generation of rabbis gave their flocks. Being a rabbi isn't the easiest job on earth anyway, he concluded, as John and Fred hailed him from across the street.

"We've been whistling at you for an hour, George."

"Sorry, I didn't hear you. As a matter of fact, I'd been reminiscing quietly to myself. I do this about once a year."

"You mean go to Temple?"

"No, not that exactly. I get spiritual. And immediately I get in that mood, I'm taken up with a group of grand memories about our congregation back home."

"You have Mandew out there now, haven't you?"

"Yes. But I don't know much about him. Getting home only in the summer time, I see only the golf course and the lakes. My folks say, though, that Mandew is doing nicely and getting

along as well as can be expected after they had had Dr. D—for 25 years."

"Mandew made a good record at Cincinnati. The boys in the chapter out there wanted him to join the fraternity but he thought it was too frivolous."

George laughed. His experiences with college fraternities had been as complete as attendance at and degrees from three universities would allow. "Mandew was right. I hadn't given him credit for so much sense," he said.

"Oh, Mandew's all right, I guess. He'll do a good job out there. That is, of course, if they give him half a chance. . . . But did you hear about that stag party the Temple Men's Club of your old congregation threw? That's a pippin'."

"No! Tell me about it."

"Not now, George. Wait until services are over."

* * *

GEORGE FRIEDMAN had been born into what was known as an orthodox home. His father had come to Zenith five years before George's birth and had become one of the pillars of Jewry there. Anything but orthodoxy was unknown. *Shabbas* was saluted with all due solemnity. *Schule* was held above Jacob Friedman's grocery store and, when the rabbi was out of town, Jacob Friedman, a *melamed* before he sold sugar and flour, often led his people in prayer. And he led them in finance, too. It was Jacob Friedman who saw the future possibilities in Lake District real estate and it was Jacob Friedman who moved from Plymouth and Washington Avenues to upper Lake of the Isles Drive. It was Jacob Friedman who had the finest carriage and the best-blooded stable, who had the first car (and who recently had the first airplane), who had the first apartment building in Zenith, who was the first Jewish alderman and who was the first *Yahuda* to sit on the Republican State Committee.

George was the last of four boys to be born to Jacob and Hannah Friedman. Abe was born in Kovno and had his hands full retaining his seniority over the American-made Jay, Junior and George. In fact, it was said of Abe that he sold papers; but only his father brags of that; his mother insists that Abe did it for a lark. Abe should worry, she says; he's president of the A. Friedman Trucking Corporation and has half of the airport for a plaything! Abe didn't go to college, it seems, but

you can be sure that Jay, Junior and George did. The University of Zenith was good enough for Jay, Hannah felt, but when the Friedmans moved to the Drive, Junior had to go to Yale as did her neighbor's children. And when George showed honor grades in prep school, Hannah said he must take post-graduate work at Oxford after he had received his Master's *magna cum laude* at Harvard after a short attendance at Wisconsin and Columbia.

Abe and Jay went to *cheder* and were *Bar Mitzvah*. Junior and George went to Sunday School and took courses in religion at college. Junior argued with Jacob at times but when his father threatened to cut off his allowance if he wasn't in the family pew at Adath Yeshurun or Temple Emanuel, Junior chose his words pertaining to Moses more carefully. "Hannah!" Jacob would pout, "he's worse than a *goy*! At least a *goy* has some kind of religion. But him! He doesn't know anything. Absolutely nothing!" When he saw Junior sitting next to his mother the few minutes he dropped in at the Temple during *Yom Kippur* services, however, he smiled and thought of something he could buy Junior to make him happy. A good boy but a little crazy, he'd say to himself.

George was no trouble at all to Jacob. Whenever he was home during the holy days, there'd be no argument with George about attendance at Temple. Hannah wanted him to go and he went. It wasn't only that, either, it may be said with all fairness to George. Being the fourth son and having the opportunity to see what religious differences had preceded him in a small group of six persons, he weighed his feelings in the matter extremely rationally and finally decided in favor of reform Judaism. Even at Madison (where going to Temple was difficult) and at New York and Boston (where it was much easier) the Holy Days always found him in the visitor's gallery. He had come down from Oxford twice, as a matter of fact, to sit in a famous *schule* in London. It was a Spanish-Portuguese congregation and the academician in him welled up to an intense curiosity at the oddity of service procedure. No sooner had he returned to Oxford than an immediate investigation into the literature on Spanish-Portuguese synagogues followed. His second attendance in London on *Rosh Hashonah* found him as close to the

services as if he had attended this House of Worship all his life.

It is difficult to reconcile George's preference for an English praying text in the Union Prayer Book when he was so well versed in Semitic languages. While Abe and Jay could *daven* it is to be doubted whether they understood the meaning of their utterances and incantations. As far as Hebrew was concerned, Junior was totally at a loss, of course. But George was a brilliant Hebrew scholar and could have read back most of the holy day services from memory. Withal he preferred the translation.

* * *

JACOB FRIEDMAN sat to the left of the rabbi, resplendent in his robes as president of the Adath Jeshurun Synagogue. To his left, against the wall, stood Abe and Jay, quietly *davening*. The chazan smiled at little Abe as his fine tenor voice carried a few solo bars. Jacob Friedman also smiled. Thirty-three years the Jewish leader in Zenith. Son and grandson. . . . Hannah, Junior, and Junior's wife Gladys sat in the third row off center in the Temple Emanuel while Rabbi Mandew exhorted the British for their stand on Palestinian affairs. . . . George Friedman sat in the visitor's gallery of Temple Sholom along with John Allen and Fred Green.

They had chosen Temple Sholom because it gave them the Old and New. John Allen, whose early Jewish childhood had been nothing more Jewish than carrying the cross for the Episcopal Church, had come to Judaism in his early twenties; Fred Green was there because he could write his mother that he'd been to services on the Holy Days; and George Friedman was there because he was a Jew and loved Jewry. . . .

* * *

AN USHER had greeted them with a congenial "*Good Yomtov*" which had caused George to point out to Fred and John that his father had always said "*Sholom Aleichem*" on *Erev Rosh Hashonah*.

"I've heard both of those greetings in my time and have often wondered as to their literal meaning," said John as they walked up the steps to the visitor's gallery.

"As I see it," explained George, "*Yomtov*" is colloquial for holiday, especially a religious holiday. It probably means, freely translated, 'A good holy day to you.' *Sholom Aleichem* is the more significant of the two for it

carries with it the banner of Judaism of the ages: 'Peace Be Unto You.' John, it would be vastly interesting for you to read the Old Testament from beginning to end. And when you are all finished, get some learned *rov* to give you the orthodox angle on it."

As George's eyes roved over the pages of the Meditation, he read and reread a sentence which began ". . . I pray Thee, teach me how small and insignificant were many of the things which at the time seemed all important, and how needlessly I permitted my soul to be troubled sorely and my heart to be fretted by cares, anxieties and worries which proved to be of no moment. . . . Bring home to me the folly and futility of all this and the need of ever holding before myself the standard of true values."

"*Sholom Aleichem*" rolled through his lips.

Peace! O God, how we need it, he felt. The stock market, the silly and vain attempts at beating a mere game, of winning huge spoils by dexterous manipulations — such folly. Peace! Peace throughout the world. Peace and Understanding. Of what good is mere gain if the greater number are sore in soul and body? "Arise my conscience to a deep sense of guilt and inspire and strengthen my will to high and holy resolves." Peace!

"Here, under the inspiration of our sacred traditions, I would open my innermost self to those deeper thoughts and feelings which I have only too often shut from mind and heart in my day-by-day preoccupation with worldly pursuits and pleasures. . . ."

George Friedman was the academician of old once more. He saw clearly the things of the soul he had shut out from himself during the past year. A smile that was almost a sneer crept over his lips when he recalled how he had tossed abed all night after the Federal Reserve Bank had raised the rediscount rates and he knew he'd have to raise more margin somewhere or be sold out at a huge loss. His troublesome affair with Dorothy, a Gentile, in April seemed almost a pleasant experience as he looked back upon it with the understanding that came to him. How that had nearly wrecked him! How closely he had come to being a chronic speakasy habitue in an attempt to forget her! How dreadful everything seemed then and how puny now! And the agony he went through when a competitive firm had offered him a larger job than he then held and, having accepted it, what

small actual difference it made! How he had shuddered over the cable accounts of the Palestine pogroms during late August and early September and with what fervor he had shouted at the gigantic Madison Square mass meeting to the "Let's Fight Them with Men and Money!" slogan that a small man with a large mouth had uttered! And with what earnestness and excitement he had entered into the raising of funds for relief work for the sufferers in the Holy Land!

But now:

Hear, O Israel: The Lord our God, the Lord is One.

Praised be His name whose glorious kingdom is forever and ever.

That exemplified it for George Friedman. There was his staff of strength, the spiritual seasoning he had never received in his contacts with Temples and *schules* the world over.

When the children beheld Thy sovereign power,

They exclaimed: This is my God.

Peace! Peace to my father as he sits and glories with his God for what He has given him; Peace to my mother sitting next to Junior and Gladys—He knows that she glories in the deeds of her children; Peace to poor John as he sits here beside me terribly bored because he cannot understand but yet believes in it all; Peace to a mother-loving Fred for being here in this House of God because it will please his mother; Peace even to Dorothy—what a fool I was!

George Friedman couldn't explain away the tears in his eyes as, unconsciously he whispered in Hebrew a prayer that John and Fred heard:

"Grant us peace, Thy most precious gift, O Thou eternal source of peace, and enable Israel to be a messenger of peace unto the peoples of the earth. Bless our country that it may ever be a stronghold of peace, and the advocate of peace in the councils of nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship and fellowship between all the inhabitants of our land. Plant virtue in every soul and may love of Thy name hallow every home and every heart. Inscribe us in the book of life and grant unto us happiness and peace. Praised be Thou, O Lord, Giver of peace. Amen."

But they knew what he meant when he put his arms around their shoulders and said: "*Sholom Aleichem*, my friends."

Am I a Hypocrite?

By Julius Aaron Cohen

"If a man breaks a dozen laws, but upholds one . . . Does he become pharisaic . . . ?"



HERE is something about a hotel dining room that is conducive to loquaciousness. Good food is one of the factors, for at the conclusion of a meal a full stomach immediately turns a man into a philosopher.

The hungry are usually too much concerned about their next meal to philosophize . . . but the gourmand smugly crosses his hands on his stomach, his brain goes off at a tangent and we have sometimes wisdom, often nonsense, but always heated discussion.

During one of these conversations in the dining room of a fashionable Atlantic City hotel—we had eaten our fill, and having exhausted trans-Atlantic flights, and the vagaries of mid-summer weather—my brother, who was seated at my table, casually remarked, "Tomorrow I shall have bacon for breakfast."

"Trying to be a braggadoccio, are you?" I asked. "A Jew who eats bacon in a public place is a disgrace to his race."

"Tut! Tut!" my brother replied, "since when have you become the exponent of snow white Judaism? Now tell me why I should not. I see no kosher dishes on this table; these have seen meat and butter, all of which should conjure up wailing spectres of emaciated prophets . . . yet you draw the line at bacon."

"I'll tell you," I said, "you may eat bacon if you wish, that is your own affair, but parading it before Gentile eyes is to trample upon our rites and traditions."

"Rites and traditions, bah!" replied my brother with that zeal with which a university student raises himself upon the trapeze of book learning in preparation for mental gymnastics. "Like pulling a rabbi's beard to eat bacon, that is what you mean. . . . Well, I've freed myself from that scarecrow called tradition and all these heaven worshipping rites trumped up by our priestly medicine men to gain ascendancy over a nomadic people. . . . Show some backbone. Throw off these shackles."

"A Jew," I heatedly replied, "cannot get away from rites and tradition. It

sticks on his shoulders like the old man of the sea. The old man whose beard you would pull. An old man with the wisdom of the ages. Tradition is written on every Jew's face, it is shown in his every action, he carries it with him from the moment he rises in the morning till he goes to bed at night. He may shake off every one of our customs and our laws, but a piece of pork will always stick in a Jew's throat. . . . See your bacon-eating Jew when he comes in to breakfast in one of these hotels. He knows what he will order but somehow he feels guilty. He studies the menu like some hen in a barnyard struts around a crust thrown to it; afraid to come nearer, but suddenly pouncing upon it and running away . . . so the Jew blurts out, "Bacon and eggs," hastily picks up his newspaper and begins to read. The waiter enters the kitchen with a broad grin on his face and says, "One order of bacon and eggs for Ike. Bring out a kosher pig, Charlie. Ha! Ha!"

"Poppycock," said my brother, "you are supersensitive. That is the fault with you and other Jews. . . . You imagine these things. Doctors recommend bacon, it is served in hospitals. It is good food. Moses knew nothing of vitamins or science. He tried to hold a tribe together with iron-bound laws . . . all this folderol is gone from this generation with the beards and prayer-shawls. We are Americans and have the right to lead our individual lives as we see fit."

"My dear brother," I expostulated, "have you not at least some respect for the length of time these laws have been in existence? Youth should reverence age. If you will not, you lose the respect of the world. Let me cite this case:

"Gentile fraternal organizations, as you know, admit few Jews, despite the repeatedly professed brotherly love and pseudo-idealism of their rituals. In a lodge which graciously admitted me there is another Jew, Goldberg by name.

"At the luncheons following the meetings, plates of ham were much in evidence upon the tables. Although there were many good-natured jests directed at me because I refused the ham, I never ate it. Goldberg, however, ate with a great display of, 'Am I not a regular fellow?' He was—

a regular fellow but a poor Jew and his Gentile lodge brethren detected this. Many a sly wink and nod, smirk and whisper there was at the expense of the ham-eating Jew. One could sense them saying, "See the Jew eating ham. We couldn't do it with torture but we're killing him with kindness. Ha! Ha!"

"And so," my brother replied, "so you try to lecture to me by quoting a silly parable . . . something you misinterpreted. No doubt you are the one your Gentile friends were ridiculing. Tell me this: Do you eat kosher food or keep a kosher table at your home?"

"No, I can't say I do."

"Do you keep the Sabbath and attend synagogue regularly?"

"I am afraid that I do not."

"Do you uphold any of the Jewish laws?"

"Very few."

"Then you dare to lecture me about the upholding of one Jewish law. I by far am the better Jew, for I do not pretend. I am liberal while you make a fetish out of one thing . . . the eating of bacon or ham. . . . and you dance a sanctimonious maypole caper around it."

"Listen, my brother," I replied, "to me the abstinence from pig in any form is the dividing line between Jew and Gentile. We have become so like the Gentile in our careful emulation of them that there must be some definite place to draw the dividing line. Not eating bacon is the last bit of Jewish virtue I have and I cannot relinquish it. It is only a gesture, but I think of how much blood our race has shed to preserve every one of these customs. There are the bones of martyrs entwined with every law. For a thousand years we have been driven, kept in pens, and stuck with knives like the very swine you now desire to eat. The pig to me becomes the symbol of our tribulations, a reminder of the pride we should have in our ancestry, in our religion . . . and a precept that imitation of Gentile ways is treacherous and fallacious, leading but to tribulation and regret."

"There is only one name for you," my brother replied, "don't mislead yourself with attempted virtue. YOU ARE A HYPOCRITE."

(Continued on Page 39)

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Houdini's Library of Magic

By Don Glassman



AT LAST we have Houdini behind a lock he cannot pick and in a vault he cannot escape—he and his moth-eaten books, manuscripts, magazines and yellowed clippings.

Houdini can never be taken from his books. They were the source of his strength. Take one from the other, and Houdini is not a genius in legerdemain, nor do those tomes have real significance.

In life he made this rendezvous for death: He and his books would never separate. Now several years have passed and his wife, who has waited patiently for his sign or vision, finds nothing more tangible of Houdini than his library.

As the magician sank to the dust, he carried a notion of after-life. We see it in his legacy and can count a dozen books the main thesis of which is life after death. Several are given over entirely to proofs and reasons for believing this unscientific phenomenon. Yet Houdini, who chained himself to logic, reason, and psychology, always doubted science and human experience.

His life was a mad quest for conviction. As Don Quixote sallied forth in search of chivalry, so Houdini poked his doubting senses into every cranny where quackery, faking, and hokum held forth and preyed on the human mind and pocketbook. Trickery was transparent to his eyes; but as death caught him hesitant and perplexed on many issues, he died unconvinced.

From childhood, he himself had made a living by capitalizing on human credulity. No university of magic for him but books.

He was not such a man as could be pointed out as a practitioner of this or that art. He combined many trades, professions, talents, ambitions and virtues. If they can be woven together into some kind of a profession or trade and called by the delicate name, "art," call it that. Frankly, his was a career to dumfound a fertile mind, because it transcends all historical figures and isolates Houdini in his own sphere.

One half his life was spent in convincing the world he was an honest faker; while the other half he devoted to exposing dishonest fakers. No one could expose a charlatan more mercilessly nor praise an honest prestidigitator more enthusiastically.



Mr. and Mrs. Harry Houdini—From a Photograph in the Houdini Collection, Library of Congress, Washington.

What should be the first set of books in such a man's library? None but the famous memoirs of M. Robert Houdin, the French magician, who began confounding Europe at the age of 40. In Paris, he had his own theater which, following the French custom, he named after himself. In his day, Houdin was the outstanding figure in legerdemain, not because he was a great showman, but because his astuteness in literary matters far excelled that of his rivals.

M. Robert Houdin was a prolific author but not by his own pen. Like other famous individuals he wrote behind a ghost, and the species of literature that appeared under his name may claim higher rank as fictional biography than as revelations in dark science.

This Houdin enjoyed such respect and renown that he was actually commissioned by the French Government to visit the fomenting province of Algeria to quiet the natives with the spell of his magic. Thus, by employing superior technique and displaying divine favor, Houdin, it was believed, would unseat the Arabian sword swallowers and fire walkers and embellish the prestige of France. That was in 1856.

Meantime, M. Houdin and his writing ghost were steeped in literary matters. Combining the magician's thirst

for fame and a writer's knowledge of human foibles, he brewed large pots of literary soup for magicians and laymen alike. Houdin was a best seller in several languages, and soon he was the mentor of magic.

After the Frenchman's death, his hosannas resounded all over the planet. Three years elapsed between his demise in 1871 and the birth of Houdini, at Appleton, Wisconsin. He was born Erich Weiss, a Jew. Hence, all the amazing Houdin books were printed, assembled and translated by the time the young American attained reading age. Probably these were the first volumes in Houdini's library, the very heart of his collection and the *raison d'être* of his later uncanny passion for assembling the strange literature of hocus pocus.

We find evidence for this in Houdini's collection in the Library of Congress, and in his own words:

"My interest in conjuring and magic, and enthusiasm for Robert Houdin came into existence simultaneously. From the moment I began to study the art, he became my guide and hero. I accepted his writings as my text and gospel. What Blackstone is to the struggling lawyer, Hardee's *Tactics* to the would-be officer, or Bismarck's life

the coming statesman, Robert Houdin's books were to me."

As extended appreciation of Robert Houdin, the youth showed his worship by listening to an actor say, "If you're looking for a good stage name, why not add 'i' to Houdin and call yourself Houdini? In French that means 'like Houdin.'"

To be like Houdin was young Ehrich Weiss's glowing ambition. He adopted the suggestion with gusto and soon his posters advertised him as the Great Houdini."

Beating his way around the country, staying in beer parlors and dime museums, young Houdini soaked himself in the Frenchman's works and talents until he could recite passage after passage, chapter after chapter from memory. It seemed then that Houdini's library would need no further additions. There was his master's voice, the last word in the history, genealogy, ethics, philosophy and anatomy of hocus pocus. All that was before and all that was to be might be found in the published works of M. Houdin. Scientific magic was born in his fertile mind, and his inventions, his explanations of Oriental fakery, his claims for priority established him as the high mogul of magicdom.

Meantime, the young American namesake vowed Houdin's fame would not rest on his own writings. The boy from Appleton meant to ransack every library on legerdemain, buy every collection and assimilate every cue that would more clearly delineate the master magician: "I shall record history unwritten . . . record unsung triumphs . . . the pen of Houdin's most devoted student would awaken new interest." On the eve of his departure for Europe, these were Houdini's words.

But the more he sought evidence of Houdin's supremacy, the more he felt himself drawn into a sordid slough of despair. He rose out of the muck and announced with a feverish gesture, "The unmasking of Robert Houdin!"

M. Robert Houdin, this American said, was the original "prince of pretenders and pilferers."

The memoirs of Robert Houdin he proved to have been the penwork of a Parisian journalist employed by Houdin to write his autobiography. M. Houdin claimed he was the first of his profession to appear on a stage in classical evening clothes and undraped apparatus. But the credit for this innovation belongs to the German, Wilhelma Frikell.

"Robert Houdin's explanations of tricks by other magicians," writes Houdini, "branded him an ignoramus in certain lines of conjuring. Yet to the charm of his diction . . . later writers have yielded unquestionably . . . and built upon weak foundations all the later so-called histories of magic."

Outraged and disappointed, the young Houdini floundered, for "with no laurel wreath to carve, my tools lay idle. In justice to living and dead, the history of magic must be revised."

When the world was first confronted with awe-inspiring feats of legerdemain by one who called himself the "King of Handcuffs," the protagonist was haunting quaint bookstores, searching for vanished names, interviewing past masters of juggling, sleight of hand and conjuring. It was the first

Ex Libris



Houdini

Houdini's Bookplate which adorns each volume in his Library of Magic in the Congressional Library

of his many frantic quests. He would pursue a first edition of a rare lithograph with the fervor of a gendarme after a criminal. His library grew and grew. All the while he cultivated the friendship of correspondents who might act as his agents. This system was so extensive and effectual that for several years after his death all manners of books, pamphlets, clippings and lithographs came to his New York home and cost his estate in the neighborhood of \$20,000.

Thus the collection in the Library of Congress represents a huge outlay and the work of many individuals.

"In order to conduct my researches intelligently," Houdini writes, "I was

compelled to pick up a smattering of languages. The average collector or proprietor of an old bookshop is a canny, suspicious individual who must accept you as a friend before he will uncover his choicest treasures.

"As authorities, books on magic and kindred arts are practically worthless. The earliest books, like the magician stories written by Sir John Mandeville in 1356, read like prototypes of today's dime novels."

A ruthless distrust of the printed word followed his expose of Robert Houdin. For many years it was his providential duty to judge the whole gamut of magical literature and decide from his own experience and background what was fact and what was fiction. The revision of the whole art rested on Houdini's library and its interpretation.

So thoroughly grounded was Houdini in the history of magic that he could take almost any trick shown in modern times and trace its evolution. He himself profited most from the study, of course. In his repertoire, Houdini included some of the oldest tricks known in the science of legerdemain, many of which are so simple that one blushes to repeat their secret.

There is the needle trick. First shown before the corps of Washington journalists at the National Press Club, Houdini gained wide notice for its performance. But he never claimed it as original with him. Probably it antedated the 16th century, and there is a book in the Houdini collection, published in the 16th century, where the explanation is made clear. In this stroke of magic, the performer shows spectators a package of needles which he immediately proceeds to swallow. After making out as if he swallows the steel points, he reopens his mouth and draws forth a long string of needles suspended from a common thread. This feat mystified the common run of magicians. But its solution probably hinges on the simple device of planting a thin cylinder of threaded needles in one jaw, open end toward the mouth. When the magician essays to swallow the package of needles, he really secretes them in the other jaw and allows them to remain intact throughout the performance. Then, finding the loose thread with his tongue, he proceeds to draw forth a whole string of threaded needles.

We have never seen this explanation before, and there is a possibility that it is wrong. But it seems the simplest solution, and has been found practicable for anybody with expansive jaws.

Houdini mystified many thousands of people with it.

Houdini was never rash enough to claim any trick as being original with him. Take his uncanny ability to escape jails, handcuffs, sunken coffins and straight jackets. He never said he was the first to do this, although he probably carried it further and gave more dangerous variation than had ever been attempted. On these elaborations of old stunts, Houdini grounded his fame. Minute search of all his books and documents would probably reveal the fountain-head of every Houdini trick, with the possible exception of two or three. Whether these really belonged to him, no one has said. In the light of Houdini's experience with M. Houdin and hundreds of other so-called originators, one hesitates to make positive answer.

What he took out of the magical ring may never be replaced. How did he manage to stay under water for more than one hour? How did he open bank safes he had never seen before? How get out of sealed metal coffins without disturbing the fastenings? Dematerialization, said the spiritualists, and especially Sir Oliver Lodge, the articulate champion of spiritualistic faith.

"My dear boy," wrote Sir Oliver, "why go around seeking a demonstration of the occult when you are giving one all the time."

Against his will, Houdini was branded with spiritualistic powers. The association continues to this very day, partly due to Houdini's own attitude. His wife tells how for years he was haunted by a desire for communication with his mother whom he loved very dearly. And his superstitious beliefs are among the quaintest things about this man. He would never perform difficult feats or take chances on Friday the 13th. And once he was a voluntary dupe of spirit rappings. Shortly after the death of his private secretary, the magician heard strange knocks in his bathroom. He stormed down to his wife, declaring that his secretary's ghost had returned and was trying to give him some message. But his wife discovered only a loose shutter rattling in the wind.

Another time, Houdini was making one of his frequent visits to a cemetery and received a violent shock when an earthen flower pot collapsed on a grave. In cold sweat and with a shudder he withdrew to his wife and swore the pot was broken by the dead man's spirit and it was an ominous sign. Furthermore, just before his death, he made all kinds of pacts and agreements

with his friends for communication between life and the spirit world. He drew a promise from his wife to look at his picture intently for 30 minutes at regular intervals.

These and many other incidents combine to show how unstable he was in his spiritualistic beliefs. Denouncing, exposing and imitating their spookery on one hand and believing in them voluntarily on the other. This seems hard to believe, since no spiritualist ever flaunted his or her wares before this magician without being told how the spooks came about. He unseated the famous Margery in Boston and gave hundreds of others such sound thwacks that they were shamed forever.

Consider how Houdini encountered Theodore Roosevelt on an Atlantic liner and in a special trance predicted what question would be asked, and drew a map of the explorer's field of operations in Africa. While Roosevelt was mystified and bewildered, Houdini later admitted and explained how he had planned the whole seance. Given the plan and time for preparation, anybody could have simulated it.

In Houdini's library we find the explanation of another trick that won him fame. Its solution is nothing more than a slight variation of the same feat performed by M. Robert Houdin for the express benefit of King Louis Philippe in November 1846, and by many other magicians in the early 19th century, yet only Houdini had the audacity to claim it as his own.

Essentially, the performance consists in tying three handkerchiefs together and asking spectators to command the magician in writing to have them appear at some designated spot. But the conjurer has already decided on his own spot. By sleight of hand, he causes a child to pick his own designation from a hat. Meantime, he has passed the handkerchiefs off to a confederate who dashes off in lieu of a magical carpet. Of course, when a committee of spectators go to the place they find the handkerchiefs and are utterly mystified. The first time he tried this trick Houdini caused the handkerchiefs to be transported to the steps of the Statue of Liberty. This *coup de theater* won him many plaudits. Some decades before, M. Houdin mystified the King of France by recovering handkerchiefs from a tree trunk, where the magician had planted them several days in advance.

Houdini's library traces the trick as far back as 1826, when it was known as the Ne Plus Ultra of the Cabalistic Art. Of its many variations, the one

used by the famous conjurer Ingleby is most interesting. The magician would send a messenger to a butcher shop for a shoulder of mutton which upon being brought on the stage and cut open would reveal a playing card drawn from a pack just a few minutes before. Of course, the ruse was arranged by a confederate in advance.

Consulting his library, comparing, denying, studying, planning, revising, Houdini systematized countless tricks in legerdemain. Probably it cannot be denied that no one ever tried a trick in his presence whose secret he did not know or which he did not subsequently discover. He proved that magicians may be fooled as well as laymen. He was never content with someone else's explanations. He would see the trick performed, consult his library and draw his conclusions. Soon a false notion arose that Houdini was gifted with supernatural powers. His friend Sarah Bernhardt begged the assistance of his powers. In 1917, on her last trip to America, she said:

"Houdini, you possess extraordinary powers. Won't you restore my leg?" The magician could do no more for her than an ordinary medical student.

In his library we see him as collector of books, curios, manuscripts, letters, posters and clippings. There is no sign of his having been an aviator in 1909, nor of his exploits as a moving picture actor and producer. The child of his genius for showmanship and self praise are bound volumes of the *Conjurer's Magazine*, of which he was editor. Some other volumes from his library at random are:

Death: The Meaning and Result; Do the Dead Depart?; Haunted Houses, by Harper; How Fraudulent Mediums Work, by Helms; The History of Playing Cards; Modern American Spiritualism, by Hardinge; The Survival of Man, by Sir Oliver Lodge; Animal Magnetism; Tempted of the Devil; Trial of Guiteau and Assassin; Dendy's Philosophy of Mystery; Professor Hermann's Scrap Book and Theater Notices; King of the Conjurer's, by Houdin; There Is No Death; New Evidence for Human Survival; Recollections of a Society Clairvoyant; A Dictionary of Miracles; Life Beyond Death; Harmonics of Evolution; Magical Experiments; Handcuff Secrets, by Houdini; Fabric of Dreams; The Human Intellect, by Porter; Spirit Messages; Future Life, by Elbe; History of the Doctrines of a Future Life; The World's Sages, Thinkers and Reformers; Experimental Philosophy; Confessions of a Con Man, by Will Ir-

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Review of an Eventful Year

By William Z. Spiegelman

5689, a short span of time in the annals of the world and the annals of the Jewish people, has been an eventful year. To review it adequately one would have to compress international history for the period into a single chapter, plus the specific repercussions of international and local events in Jewish life.

The politics of Immam Yechia or of Ibn Saud of Arabia had its effect on Jewish life, as did the presidential campaign in the United States. The ignorance of a state trooper in Massena, New York, had an effect equal to that of the bigotry of the Polish nationalist students in Lemberg; and the political machinations of Josef Stalin, the iron man of Soviet Russia, affected one or more aspects of the life of the Jews in that country, as did the courses chosen by Mussolini in Italy, Pilsudski in Poland and the Grand Mufti of Jerusalem.

The near-action of the legislature of Connecticut in passing an anti-schechita bill, which was killed, would have had a result similar to that in Norway where the Storthing passed a schechita prohibition, overcoming many years of strenuous opposition on the part of enlightened public opinion and the Jewish community.

The decline of the Ku Klux Klan in the United States had its counterpart in the rise of the Iron Wolf in Lithuania and the continuation of anti-Semitic campaigns, accompanied by cemetery desecrations and synagogue invasions, in Germany.

If it has been said of Spain of old and the British Empire of today that on their realm the sun never sets, it may equally be said of the periphery of Jewish life, that the sun never sets within it, with the qualification that darkness never passes entirely from its horizon.

Latter Part of Year Darkened

Jewish life in 5689, as the life of humanity of which it is an integral and a most sensitive part, proceeds along its orbit in cycles of light and shadow. And the shadows which have accumulated toward the decline of the period under review are likely to becloud the course for a considerable time.

Sometimes one of those who are affected by the vicissitudes of Jewish life startles the world with his un-

paralleled discoveries concerning the course of light, announces new conceptions of time and space, enriching the knowledge humanity has gained up to now. Humanity then stops for a moment in admiration of the genius and in celebration of his achievements, but then returns to its normal workaday world, forgetting the people and the tradition which produced him.

Seventy-five years after the emancipation of the Jews in Western Europe and 200 years after the birth of Moses Mendelssohn, the record of 5689 would fit into any chapter of written Jewish history for any known period of our indeed extraordinary people. With equality guaranteed on the statute books by nearly all properly constituted governments of civilized nations, a vigorous fight for real economic, social and legal equality was carried on in the principal countries where Jewish communities in larger numbers are to be found. Whatever may be the form—economic need, cultural or religious problems, questions of immigration or emigration, combating the forces of bigotry that is physically harmless or actual attempts at violence—the Jew's will to live and to adjust himself to the conditions that exist, while striving to improve these conditions by a march toward progress and good will, has manifested itself under the most diverse political conditions in the zig-zag march of events.

Anti-Semitism Declines in U. S.

In the United States, notwithstanding the effects of the political campaign, 5689 witnessed a definite decline of anti-Semitism, judging, of course, by the Jewish scale and taking a long view by the method of comparison. Fewer manifestations of anti-Jewish feeling came to the surface and in the few incidents that were recorded, deplorable as they may have been, they were accompanied by vigorous steps, demonstrating the self-respect of American Jewry and its sound constitutional status, as well as a reassuring symptom of the attitude of the enlightened American public. The speedy disposition of the Massena ritual murder tale, the position of the United States Supreme Court in validating the New York State Law against secret societies, aimed at the Klan, as well as the de-

cision of the Supreme Court of Georgia in the attempt to bar Jews from jury duty, showed a trend in a reassuring direction. Announcement of the Federal Council of Churches of Christ in America of its intention to carry on the work of its Committee on Good Will Between Jews and Christians, notwithstanding the recent controversy, coupled with a new assurance that this work has no ulterior motive of missionary propaganda, is another symptom. The overwhelming sympathy of the American public for the Jewish victims of the Palestine events and the human and friendly attitude of President Hoover, as well as of the United States government, during the Palestine emergency, have been most helpful in a critical moment.

B'nai B'rith Leads Progressives

Internally American Jewry has continued to make considerable progress in the consolidation and cohesion of Jewish religious and cultural life. Among the agencies that led a vigorous fight for the consummation of this end, the Independent Order of B'nai B'rith added new laurels. New synagogues and temples were built, new school houses were opened, new Hillel foundations began functioning, new centers of Jewish studies were formed, new leaders for the Jewish communities, Reform, Conservative and Orthodox, took their places and, of course, the "gentlemen's agreement" to "take care of their own" was more than carried out. Jewish social service agencies for home and abroad continued to work in full swing and the manifold Jewish contributions to American life in all of its phases, economic, cultural and philanthropic, were continued.

The adherence of American non-Zionists to the program of the Jewish Agency for Palestine and the participation of a number of representative American Jews in the first session of the Jewish Agency seems to have ushered in a new era of concerted American Jewish effort in behalf of Palestine. It also holds greater promise for Jewish unity in the United States, and created many possibilities for concerted efforts in the solution of problems which are common to all sections of the community. It paved the way for a joint campaign to con-

continue the colonization work in Russia, the relief work in Europe and the reconstruction work in Palestine. The American Jewish Congress at its last session decided to seek co-operation with the American Jewish Committee and the two bodies have appointed representative committees to confer on methods of unity.

Jewish leadership, however, suffered an irreparable loss with the death of Louis Marshall. The absence of the President of the American Jewish Committee, beloved and respected as he universally was, and admired for his sterling qualities, will be greatly felt for a long time to come. The grief of American Jewry and of world Jewry at his death was convincing proof of the gratitude of a people which has suffered so much for the lack of outstanding leadership, and was at the same time an encouragement to those who feel the urge to continue championing the cause of Judaism. No less catastrophic was the death of Dr. Boris D. Bogen, great social worker and Secretary of the B'nai B'rith. If one may be permitted to indulge, in a review of the past, in a prediction for the future, there will be no abatement of Jewish activities in the United States in the years to come, but there will undoubtedly occur what might be called an interregnum until a more or less recognized leadership again steps forth.

Year Was Normal in Many Places

In Australia as well as in South Africa, in the British Isles as well as in France and the Netherlands, in Canada as well as South America, 1938 was what might be termed a normal period. Different, however, was the fate of the Jewish communities in Central Europe and in Italy, in Eastern Europe and in Russia, in the Near East and in Palestine.

The hideous face of the ritual murder agitation reappeared with shocking regularity in Poland and Lithuania, in Yugoslavia and in Germany. Even in Russia under the Communist regime it was not missing. Fortunately it was without serious results, due to the firmness of the authorities in suppressing this medieval libel and to the enlightened attitude of some of the Christian clergy as, for instance, the action of the church authorities in Cologne and in Belgrade. Damascus, notorious for its ritual murder case in the 19th century, again witnessed an attempt to reawaken this libel which was nipped in the bud by the action of the police. An event of the same class was

recorded in Lemberg, Poland, where the medieval charge of mocking the Christian religion was renewed by political intriguers who sought to embarrass the Pilsudski government. The action of the central Polish government in suppressing the riots, in stamping out the libel, and in arresting the perpetrators, was noteworthy.

The general position of the Jews in Poland, two and a half million in number, has slightly improved politically, inasmuch as the government has shown its lack of interest in furthering anti-Jewish sentiment. From this to positive action for improving the Jewish situation there is still a long road to be traveled. Czaristic restrictions, which are annoying if not greatly affecting the population, are still on the statute books, notwithstanding the pressure of the Jewish deputies for their abolition. Over-shadowing all the political questions, however, is the economic plight of the largest Jewish community in Europe, which obviously faces the need of mass emigration without a place to emigrate to and without the means to transplant themselves.

In Russia the split in the Communist party, leading to the exile of Leon Trotsky and to the loss of power of the Trotskyites, is controlled by Jews. The rigors of the Communist government have not been diminished and the campaign of the Jewish section of the Communist party against the Jewish religion and Jewish forms of cultural life as it is understood by Jewries outside of Russia, are still in force. In Russia, however, as in Poland, the towering question is of an economic nature. The action of the American Jewish Joint Distribution Committee, the Agrojoint and the Rosenwald Fund for helping the settled Jews on the land, has brought succor only to a small number. The Jewish five year plan for industrialization is still in the state of discussion as is the general Soviet five year plan for the industrialization and electrification of Soviet Russia. A community that has been largely uprooted and declassed in the process of the social upheaval is still in the throes of a hopeless crisis.

Prejudice Rampant in Russia

The situation is still further aggravated by the emergence, or perhaps continuation, of anti-Semitism which is rampant even in the ranks of the Communist party, leading frequently to violence and the murder of Jews at the hands of the Communist workers. It must be added, however, that the

attitude of the authorities is unmistakably opposed to anti-Semitism and that a vigorous and continuous campaign is being carried on by the Soviet press against this plague.

The Jews of Bessarabia and Lithuania might be compared to the Jews of Russia in that they were exposed to suffering and starvation due to the famine which affected these regions. The Jews of Lithuania suffered in addition by the frequent excesses of the chauvinist elements which ended not without inflicting serious wounds. In Hungary and Roumania the wave of militant anti-Semitism seems to have abated. In Hungary the new form of the *numerus clausus* limiting the number of Jewish students in the universities is still being enforced, notwithstanding the official promises made by the government to the League of Nations that it will be abolished. In Roumania, where hope was held out with the coming into power of the Maniu government for a real "American era of democracy and prosperity," disappointment is setting in.

Jews throughout the world watched with great interest the developments in Italy as a result of which the Quirinal and the Vatican concluded a treaty of peace, following which the Catholic church regained temporal powers in the new state added to the European map, the Vatican City. By the terms of the concordat, the canon law of the Catholic Church has again come into force in Italy in the important fields of domestic relations and in the field of education. This created a difficult situation for the Jews of Italy.

Jews in various lands have been active in the movement for international peace. Leading among them was Salmon O. Levinson of Chicago who was received by President Hoover following the ceremonies attending the putting into effect of the Kellogg-Briand bilateral treaty for the renunciation of war as a national policy. Mr. Levinson was credited and honored for his work in this direction, having been the author of the slogan for the outlawry of war and having worked toward its realization. Prominent journals of opinion in America and Europe have urged the award to Mr. Levinson of the Nobel Peace Prize. In Germany, Professor Einstein, together with Rabbi Leo M. Baeck, leader of the German B'nai B'rith lodges, head a recently created body advocating international peace. The body is composed of leading Jews and

non-Jews. Among the agencies furthering amity and brotherhood was the Independent Order of B'nai B'rith.

International peace, together with the safeguarding of the fixity of the Sabbath and peaceful reconstruction in Palestine were the three major questions which have occupied the minds of Jews, regardless of boundary lines. The menace to the fixity of the Sabbath arose with the proposal of the introduction of a 13-month year beginning in 1931, when the first of January will occur on Sunday. With the introduction of such a plan and the observance of blank days, the fixity of the Sabbath and of Jewish holidays would be affected. American Jews, through the League for the Safeguarding of the Fixity of the Sabbath, as well as Jewish leaders in Great Britain and Europe, have been actively engaged in opposing this plan in representations to a Congress Committee and to a committee functioning in behalf of the League of Nations. An international conference to consider the change of the calendar is still under discussion and the danger to the fixity of the Sabbath has not yet passed.

Arab Outbreak in Palestine

The question of the rebuilding in Palestine of a Jewish National Home toward the end of the year claimed the attention of world Jewry and of the world at large in a degree unparalleled before. While on July 1, 1929, Sir John Chancellor, High Commissioner of Palestine, appeared before the Permanent Mandates Commission of the League of Nations to report that the relations between the Arabs and the Jews were satisfactory, 54 days later the world was aghast at a series of Arab outbreaks, starting in Jerusalem on August 23 and leading to the massacres and atrocities at Hebron, Safed and Motza, where 127 Jews, 87 Moslems and 10 Christians lost their lives, hundreds were wounded and damages to property which was built up with so much energy and zeal during the past quarter of a century, were destroyed in the savage attack. A preliminary estimate places the amount of Jewish damages suffered at \$5,000,000 and although the response of American Jewry to the Palestine Emergency Fund has been generous, securing immediate first aid for the victims, reconstruction will now become a serious problem, as will be the continuation and the expansion of the rebuilding work. The reaction of Jews,

irrespective of group or party affiliation, Zionist or non-Zionist, has been that violence cannot retard the peaceful reconstruction work. However, the key to the situation lies in the hands of the British government as the Mandatory for Palestine, and although the British Labor cabinet has reassured the public that there is no intention of reopening the question of the Zionist policy, the final word will be uttered not before the parliamentary Commission of Inquiry will have completed its work, which is not expected to be before 1929 is over. In the meantime, a section of the British press which has never been reconciled to the Palestine Mandate has renewed its campaign for the repudiation of the Mandate. The announcement of the British government's intention to bring about a new relationship between her and Iraq, also a British mandate, on lines similar to the Labor government's settlement of the Egyptian question, has added impetus to this demand concerning Palestine.

The Palestine outbreaks had their origin in the exploitation by various elements of the extremely delicate and aggravated question of the Jewish right of access for worship at the Western Wall, the last relic of the enclosure of the Temple, known as the Wailing Wall. The pavement before the Wall, constituting a narrow alley, is legally the property of the Moslem religious foundation and although the ground is not sacred to Moslems, its use to any comfortable degree by Jewish worshippers is opposed by a section of the Moslem Arab population of Palestine which finds in the prolonged controversy a vehicle for expression of their opposition to the Zionist policy and for making political capital of it. In this process, the Wailing Wall is being declared a part of the Mosque of Omar and various innuendos and rumors of Jewish designs on the Moslem Holy Places have, without foundation, been given currency among the Moslems of Palestine and the neighboring countries.

Controversy a Year Old

Having started a year ago on the Day of Atonement, September 23, 1928, the controversy has grown deeper and wider, having had resonance throughout the Jewish and the Moslem world and reaching the British government, the Permanent Mandates Commission, and the League of Nations. Just as the Jews in Palestine formed committees for the defense of the Western Wall, so have the Moslem leaders formed groups for

the defense of the El Buraq (Western Wall) and so far none of the learned and high bodies have attempted or succeeded in cutting this Gordian knot. It is to be hoped that the Parliamentary Commission of Inquiry, whose main purpose it is to determine the cause of the outbreaks, will at least settle the question of the Western Wall in conformity with the dignity of Jewish worship at this Jewish Holy Site and in a manner convincing the Moslems that undisturbed Jewish worship at this place does not encroach upon their rites or involve designs on their Holy Places.

HOUDINI'S LIBRARY OF MAGIC

(Continued from Page 18)

win; Psychic Life and Laws; and Nature's Invisible Forces.

Still uncatalogued, this collection is a treasure house for him who would explore the evolution of black magic. Its collection of theatrical handbills and notices, mementos of famous magicians and quaint secrets of the profession is probably the most complete in the world. On this library Houdini planned to ground the world's first university of magic, one of his countless unrealized projects.

As they said once upon a time, the magic of magicanship lies in a man's head, hand and library.

"My chief task," said Houdini, "is to conquer fear."

This man who never knew fear—buried in sand six feet deep, chained and sealed in a steel coffin and lowered into Hudson River—took such risks as caused people to believe in supernaturalism. Yet he was all too human, this Houdini. He was a connoisseur of cemeteries, and every magician's grave was kept green by Houdini's visits. He showed the same devotion to his parents.

At one time the magician was a vigorous collector of paintings and prints. He was one of the first men to fly a plane in Australia. Resenting indifference to his feats, he started a conjuring magazine of his own, but his traveling soon halted publication. He was in a position to make visits to insane asylums all over the world, and he never missed his opportunity. The observation of maniacs and morons was a hobby that grew to a fascinating study. He held that all deranged persons should be put out of their misery by some Federal law.

Besides his library, he added to the English language a new word, "houdinize," which means to get out of a tight place.

Yes, this is a sewing machine—one of eight modern Singer Electrics. When not in use this model serves as a desk or table for any room



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sewing machine, turn it in for a substantial allowance on a Singer Electric. Discover the fascinating joy of sewing the modern way.

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WE SEE IN THE PAPERS....



HE reaction of the Jewish press in this country to the Arab-Jewish war of last month was almost unanimously "patriotic." That is, it leaped bravely to the side of our co-religionists, upheld their rights vigorously, called the slain victims "martyrs," and placed the entire blame on the "half-savage" Arabs—when it didn't directly attack the Palestine British officials or the British mandate policy itself. Only one or two lone editorial writers in the country tried to find justification for the Arabs, or condemnation for the attitude of certain groups of Jews in Palestine, or fault with the Zionist policy. And those few writers were at once deluged with abuse as were "slackers" about 12 years ago.

Even *The Nation*, stern investigator of the unpopular side of most public questions, said "the world's sympathy goes out to the Jews in the frontier communities of Palestine." That magazine, however, did admit that "time will bring a juster sifting of the causes of the ghastly outbreak," and that "doubtless there has been fault on both sides," but it concluded that whoever was at error, "the need for relief for the Jewish settlers will be acute for a long time to come."

A London daily newspaper, while sympathizing with the Jews entirely, warned them that the British mandate has only some 15 years longer to run, and that Great Britain cannot be expected to maintain an army at public expense in Palestine forever. It said further that Jewish historical claims to Palestine, if valid, might also be claimed by England in Denmark, Norway, and other countries, and that the best way for the Zionists to make a National Jewish Homeland out of Palestine is to buy it outright. This all serves only to remind one that the really interesting days in Palestine will occur around the year 1945. Let's all put the date down in our "future books."

* * *

CHARLES H. JOSEPH, if I remember correctly, has been called "the Jewish Arthur Brisbane." Both write columns for syndication, but there the resemblance ends. Mr. Joseph's weekly "Random Thoughts" in the Jewish press is usually far superior to the Hearst editor's trite homilies. In a recent column, Mr. Joseph, in praising



the Intercollegiate Student Christian Conference for condemning attacks on Jewish students both here and abroad, devotes some space to the Good Will work in general in this country, but adds that "the unfortunate thing is that the greatest obstacle toward goodwill is found in so many Christian homes where sons and daughters are fed prejudice with their food, sometimes consciously, sometimes unconsciously."

That is the deplorable truth. But what is also true, and even more deplorable, is that we Jews ourselves are not entirely guiltless of the same offense. I think of a crowd of Jewish people who had just returned from a summer resort. "Did you have a good time?" I asked. "No!" they cried harshly, "there was no one there but a bunch of dirty *goyem*!" Several children in the room giggled. "You're a dirty *goy*!" one cried when the other playfully slapped him. . . . I think of a roomful of Jewish people discussing negroes. "Niggers are inferior," cries a stout matronly dame, "I'd like to see one cross my threshold; I'd throw her out in the street so fast she'd think a cyclone struck her." When I tried feebly to protest, a six-year-old child who had been listening glared at me and said accusingly, "What do you mean, sticking up for niggers!"

Human creatures whose domiciles are composed of silica and metallic oxids should forbear from precipitating geographical specimens. . . .

* * *

PEOPLE who derive pleasure from being told they are the "best couple on the floor" when there are no other couples dancing are welcome to this dubious enjoyment. But what I started out to say was that a new Jewish monthly magazine has been born in Denver, entitled "The Western Jewish Advocate," and in Volume I, Number 1, on the cover, is the modest sub-title, "The Leading Jewish Monthly." With its first issue it is already the leading Jewish monthly! But perhaps, as I

have already hinted, it means the leading (and only!) Jewish monthly in Denver!

* * *

WHOLE books have been written to prove that American artists emigrate to Europe in great numbers for the purpose of finding a stability of background impossible in the United States. But in a recent number of the *Jewish Tribune* a young first author, or authoress (for purists), gives a neat summary of this phenomenon in a few words. She is Miss Gertrude Diamant, whose first novel, "Labyrinth," received very favorable comment from those supposed to know what they're criticizing.

"There is evident a strong nomadic instinct among artists today which, I believe, is the search for a background where an artist can take root, though actually, in the nature of things, the best one can hope for is to be congenially transplanted," writes Miss Diamant. "The rapidity with which communities change in America, the precocious and self-conscious growth of spiritual values in this country, forces upon the artist the necessity of choosing his background elsewhere, in some community which he feels is stable and at least older than himself."

* * *

A FINE description of the B'nei Israel community in India is given in the *American Hebrew* by that really great Jewish journalist, Dr. Wolfgang von Weisel. Hindu Jews, he writes, "maintain a very fine family life," replete with strict Orthodox observances. "In the house of the head of the family," he writes, "there live under the same roof the children and their families, the grandchildren, the brothers, sisters, and nephews. The whole family represents practically an economic unit which takes care of the poor, the sick, and the old, according to its financial condition. The family, for instance, decides which one of the children should study, how much money should be spent for living, etc. From a certain point of view, this family system is much better and more successful than the narrow, egotistic life of the European family."

Incidentally, Dr. von Weisel was one of the first to be wounded in Palestine by the Arabs last month. He is now fortunately on the road to recovery.

EDWARD E. GRUSD.

LOOKING BACK ON HILLEL



[The B'NAI B'RITH MAGAZINE herewith presents a review of the past year's accomplishments at the seven Hillel Foundations. Accounts of the four oldest Foundations are given in this issue; reports of the other three will appear in the November issue of the Magazine.—Editor.]

UNIVERSITY OF ILLINOIS

THE outstanding features of the past year's Foundation work have been the remarkable diversity of activity and the enthusiastic co-operation of all groups. Perhaps no one has been directly responsible for the other. Past experience has clearly demonstrated that when the opportunity is given for the expression of every type of interest, nearly the whole of the student body will respond. Consequently there have been dramatic programs, musicales, teas, lectures by famous headliners, cultural programs, bridges, dances, traditional Friday evening dinners, religious services, debates, discussion groups, movies, a circulating library, smokers, classes in Jewish history for credit in the University, personal problem conferences, publication of a weekly and a literary journal, and a score of other activities, all sponsored by the student committees, managed by them and in virtually all instances successfully developed by them.

Outsiders have sometimes wondered that the foundation should be willing to emphasize dances and teas as well as cultural and religious

program, and have usually charitably concluded that they serve as bait to bring to the Foundation the less serious-minded who may later be interested in the more important activities. This has not been the dominant purpose of the socials. The Foundation, through its frequent functions, gives the only opportunity afforded on the campus for all groups to meet together, to become better acquainted, and to make enduring friendships. It is impossible to break down all lines of demarcation; the snob and the crank are eternal types. But the splendid way in which all groups have co-operated is a clear proof that the Foundation has achieved success in meeting the problems which every Jewish community is obliged to tackle.

Primarily, however, the cultural and religious program is the essence of the Foundation's work. Every director hopes to make Hillel the "spiritual Alma Mater" of the Jewish student. This year the results have been gratifying. Counting noses is a vulgar way of measuring success and yet when a greater number than ever, gen-

uinely relish this side of the Foundation's work, the sponsors of Hillel may well feel elated. If there are only 20 each year who are stimulated, who develop a Jewish consciousness, who absorb the spirit and the matter of the cultural programs, and who then return to their homes as potential leaders, the Foundation as a training school has been an enormously successful venture.

A word should be added about particular activities which have been innovations this year. A Frankel Memorial Scholarship was established to honor the memory of the creator of the Hillel Foundation. Two thousand dollars, raised by popular subscription, has been set apart and the income will go to the student who is judged to be outstanding in scholarship, Jewish interest, and general University citizenship. A Woman's League has been created which is the only Jewish organization in which all sorority and unaffiliated girls are united. The League meets regularly and listens to varied and highly talented programs and then, divided into committees, carries on a diversified activ-

ity, ranging from athletics to investigating rooming conditions for Jewish students, and working upon Braille books which are to be prepared for the blind Jewish children in the institutions of the state.

Discussion groups have been inaugurated at fraternities and sororities, conducted by the Foundation staff and members of the University faculty. These discussions bring the Foundation directly into the organized house. The meetings are held bi-weekly for an hour immediately following dinner; the discussions, informally



Dr. Sachar



In the Library of the Hillel Foundation, University of Illinois

conducted, center about religious and cultural problems. A dramatics organization has been created which sponsored entertainments involving more than 100 students in the acting and production staffs. The organization became ambitious enough at the close of the season to develop a motion picture, the plot of which centered about the activities of the Foundation. The movie was presented on Mothers' Day before an audience of 550.

It should again be emphasized that the Foundation is controlled by a student council which is a democratically created body and which functions through committees that draw more than 150 students into active participation. There is no Jewish institution in America which elicits the active interest of so large a proportion of its paper membership. This student management of campus problems is perhaps the finest feature of Hillel work. It trains students who are to become the lay leaders of the future in the problems of the communities into which they are soon to fit.

A. L. SACHAR, Director.

* * *

UNIVERSITY OF WISCONSIN

THE B'nai B'rith Hillel Foundation at the University of Wisconsin is beginning a new academic year which it hopes will be as active and profitable, if not more so, than the one just concluded during the summer. There were almost 850 Jewish students at the University of Wisconsin this past year, and Hillel secured the interest and participation of nearly every one of them in some field of its activity.

The Religious-Educational Committee held Orthodox services each Friday night, and Reform services each Sunday morning. Special serv-



Play Days—Hillel Foundation, University of Wisconsin

ices were held at Yom Kippur, Sukkoth, Chanukah, etc. At the monthly Open Forums held on Sunday mornings during the school year the following men spoke: Dr. George F. Kay of the University of Iowa; Professor H. A. Miller of Ohio State University; Rev. Arlie Krussel, Director of the Wesley Foundation at Wisconsin; Dr. G. George Fox of Chicago; Dr. Jacob Singer of Chicago; Rabbi Harvey E. Wessel, Duluth, Minn.; and Dr. Selig Perlman, University of Wisconsin.



Rabbi Landman

A series of lectures on "Religion and the Modern World" were given by faculty members of the University of Wisconsin, outstanding in their particular fields.

Another series of lectures sponsored by the Religious-Educational Committee was "The Jew and the Modern World." This series included "Is Jewish Assimilation Possible?" by Dr. Edward Sapir; "The Jewish Drama and Its Influence on the American Dramatic Literature," by Dr. Philip Bregstone; "Jewish Values in English and American Literature," by Dr. Jacob Zeitlin; "The Jew and the Labor Movement," by Dr. Edward Berman.

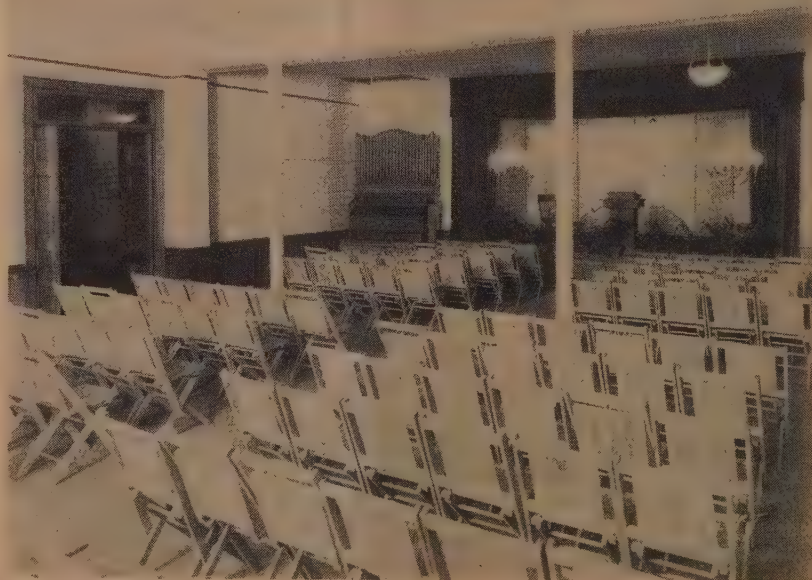
A series of lectures on the subject, "Sex and Life," was given by eminent physicians who are professors in the University.

An essay contest was held in cooperation with the Union of American Hebrew Congregations; and an oratorical contest was held. The Religious-Educational Committee sponsored a Seder at the Foundation.

The debating teams enjoyed an unusually successful season, having won decisions over the Ohio, Michigan, and Illinois Hillel Foundations, and over the Menorah Societies of Marquette and Northwestern Universities.

The Choral Club, which sings at services each Sunday morning, appeared in Milwaukee, Wisconsin, at Temple Emanuel B'ne Jeshurun, where they sang the regular Friday evening and Saturday morning services, and gave a concert of Jewish music—folk, religious, and modern anthems—on Sunday morning. Also, they gave a spring concert in Madison. Early in February the Choral Club broadcast a program of religious and secular music over Station WIBA, Madison.

At the beginning of both semesters the Social Committee of the Foundation gave receptions for the new students; mixers were held at va-



Spacious auditorium, Hillel Foundation, University of Wisconsin

ious times throughout the year for both new and old students. Bunco and bridge parties were held. Smokers were held for the men. Tea was served each afternoon at the Foundation, members of the Social Committee being present to act as hosts and hostesses. A bridge contest was sponsored by the Social Committee. Musicals were held, one of these being a lecture recital by Dr. Sigfried Trager, the Director of the Madison Civic Symphony and Chorus, the others being given by students. Late in the Spring a reception was held for all the B'nai B'rith Lodges in the State of Wisconsin. Sunday night suppers were held at various times throughout the year.

The Social Welfare Committee of the Foundation sponsored tutor sections and discussion groups to help those students who felt that they needed outside assistance in their various courses. They conducted a drive for funds to be loaned to needy students. They visited the students who were ill, and sent them fruit, flowers, etc., and performed necessary

"The Twelve Pound Look," by Sir James Barrie; and "The Fourflushers," by Cleves Kinkad. They also put on Racine's "Esther" (Purim). The properties, scenery, directing, makeup, etc., were all taken care of by the students themselves in their workshop theater.

The Athletic Committee of the Foundation entered the Inter-Church League of the University Churches, and was victorious in nearly every sport participated in. Also, intra-Hillel golf and tennis contests were held.

The Publicity Committee of the Foundation published a weekly news sheet, "The Hillel-O - Gram"; also the "Hillel

young people are young, but also because they live in a little world of their own, a world of intense competition and a world that lasts exactly four years.

The institutions of the University life are subject to this same condi-



Hillel Players, Ohio State University, Present "The Dybbuk"



Home of the Ohio State B'nai B'rith Hillel Foundation

arrands for them. The Social Welfare Committee took charge of redecorating the Foundation quarters.

The Hillel Players, the dramatic organization of the Wisconsin Foundation, put on some very worth-while programs. Early in Fall they held their annual Vodvil Nite (home talent); the crowds that turned out to see this were so large that they could not all be accommodated. Two evenings of one-act plays were put on: "Bimbo the Pirate," by Booth Tarrington; "The Unlighted Menorah," by Elma Levinger; "His Children," by Rufus Lears (Chanukah production);

Quarterly," a literary magazine.

The program for this coming year is almost entirely lined up. It includes a repetition of the series of lectures on "Sex and Life"; a series of lectures on "Comparative Religions," and a series of lectures on the "Development of Judaism."

The Choral Club has already been booked for a concert in Milwaukee, and negotiations are under way for other concerts. Our social committee is at work preparing its social program for the year.

DR. SOLOMON LANDMAN,
Director.

OHIO STATE UNIVERSITY

FOUR years comprise a lifetime on a University campus. The entire career of a young man or woman in study, athletics, and social life is begun, rises to a climax, and ends in that short period. Hence the intensity, the eager rivalry of a college community; not only because the

tion. The first four years of the B'nai B'rith Hillel Foundation, or of any other campus institution, are the period of probation, when the students are old and the institution is new. Bit by bit, the older students graduate and new freshmen enter, for four years. At the end of four years the institution is older than any individual student and is permanent in their sight; so far as they are concerned, it might be a thousand years old instead of four. By that time, also, it has a certain reputation or standing on the campus, which is difficult to alter, now that it is established.

According to this standard the Hillel Foundation at Ohio State University, which has just completed four years on the campus, has arrived. The University community, with its 10,000 students and nearly 1,000 faculty members, is aware of our existence. The Jewish students, 800 in number, have pride in their representative institution; many of them have an active part in creating it, others utilize its facilities and take part in its activities, and all of them are proud that the Hillel Foundation "rates," as they put it.

A leading method of acquiring this prestige on the campus is to present speakers and dramatic and musical performances which will interest both Jewish and non-Jewish students in

large numbers. This we have been able to do from time to time. Outstanding speakers, brought to the University by the Hillel Foundation, have attracted large and distinguished audiences; we plan to enlarge this service to the University during the coming year. Two of our groups, the Hillel Players and the Hillel Choral Club, have attracted special attention, and have really been our chief advertisement among non-Jews, both faculty and students. Both specialize in work of a Jewish nature, although not to the exclusion of everything else. In last year's season we offered "The Dybbuk," that marvelous picture of East-European Jewish life, with its deep undercurrent of mysticism; next, a program of original one-act plays on Jewish themes, written, acted, staged, and directed by Jewish students; finally, the rollicking Gilbert and Sullivan operetta, "H. M. S. Pinafore." At the end of the season the University monthly, the *Sundial*, stated that the Hillel Players had saved a weak dramatic season at the University, and was the leading group on the campus. Such standing lends added prestige to the Foundation as a whole.

Along with this prestige without goes a developing participation of the Jewish students within. Every activity depends on the students, both those serving on committees and those in the work itself. The Hillel Foundation is a source of Jewish knowledge and inspiration to many, of Jewish association and unity to even more. The services, both orthodox and reform, the various discussion groups on Jewish topics, a little book-discussion club, the monthly publication of the Foundation—all give different students a chance and an incentive to acquaint themselves with one or another phase of Jewish knowledge. A debating team studies a Jewish problem thoroughly. The cast of "The Dybbuk" heard a course of lectures in order that they might present Jewish mysticism on the stage. The Menorah Association and the Avukah,



Rabbi Levinger

the Student Zionist Federation, both meet in our house, are represented on our student council, and represent Jewish culture in our general program.

Along with these specifically Jewish interests the social life of the Jewish students is being progressively, though slowly, stimulated and unified. The many social groups, fraternities and sororities, are getting to know each other, as their members serve together on committees and share a common interest in the Jewish cause. The social distinction between affiliated and unaffiliated students is being partially bridged by personal friendships and by association in the work of a Jewish institution.

It is too early yet to make extravagant claims. Hillel is not a panacea in the University any more than the synagogue is a panacea in the city. But Hillel is, like the synagogue, an extension of the age-old and worldwide folk of Israel into the little world



A Corner in the Clubrooms of the Ann Arbor, Mich., Hillel Foundation

of the University campus. In four years at the Ohio State University, as at other Universities, the Hillel Foundation has proved that it fills a real need, that it has a vast opportunity; and now it looks forward hopefully to a rich fulfillment in the future.

LEE J. LEVINGER, Director.

* * *

UNIVERSITY OF MICHIGAN

BECOMING historian for the moment we shall attempt to convey some vague idea regarding the activities of the B'nai B'rith Hillel Foundation at the University of Michigan during the last academic year. Although a superficial glance at the Hillel Foundation may create confusion because of its numerous and seemingly diverse activities, the careful observer can classify the various aspects of

the program until three steady streams of student activity running parallel courses become distinctly visible. For the B'nai B'rith Hillel Foundation this year as in every year combines within itself the three-fold functions of the synagogue, being at once a Beth Hak'neseth (place of social gathering); Beth Hamidrash (place of study); and Beth Hat'fillah (House of Worship). Stated differently, the Hillel Foundation is the axis about which revolves the communal life of the Jewish student community.

Adolph H. Fin.

In order to provide the basis of their social life, in an effort to act as the medium through which wholesome contacts with Jewish students may be made and intensified, the Hillel Foundation sponsors an inclusive social program. The social activities include occasional dances, smokers, teas, bridge tournaments, dramatics, and athletics. In addition to these, regular Open House is held each Tuesday and Thursday afternoon and every Sunday evening.

A feature of the dramatics events of the year was the appearance of Benjamin Zemach and Chaele Grober together with a pianist, all of the celebrated Moscow Habima Players, who presented a Hebrew and Yiddish program of pantomime, song, and dance. Two other dramatics evenings were enjoyed during the year. The Smoker, perhaps our most popular social function, was addressed this year by Judge Charles C. Simons of the Federal Court bench. Speakers at former smokers include such well-known figures as President Clarence C. Little, David A. Brown, Fred M. Butzel, and Coach Fielding H. Yost.

Perhaps the most important part of our program during the year consisted in the education work. In order for the questioning student to evaluate and understand himself and his position as Jew he must acquire knowledge of Jewish life and lore, Jewish history and ideals, Jewish problems and failures and triumphs. If the student of today is to wear the mantle of leader-

(Continued on Page 41)

An announcement

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The Wailing Wall

By Milton L. Scheingarten



HE Wailing Wall! This famous structure, in existence for more than 2,000 years, was the immediate cause of the recent controversy between the Jews and Arabs in Palestine, yet there are comparatively few people who know of the circumstances surrounding its origin.

At Naitob, in Ramab, Samuel and David often spoke about building a sanctuary to the Lord. Under the existing conditions it was impossible because of the lack of money and materials. For many years David was at war with the nations surrounding Jerusalem, but the thought of the sanctuary never left his mind. It was for this reason that in all his victories David never forgot to set aside a large portion of his spoils for the erection of the House.

When he returned from his last war he knew that in the coming years he would be physically unfit to lead his army in battle any longer. He therefore decided to forget war and try to fulfil the wish he had harbored for so many years. Here, however, David was disappointed, for Nathan the Prophet informed him that a man who had shed so much human blood was not fit for such a holy undertaking. He advised David to place the task in the hands of one whose heart and conscience were pure, and who could accomplish the deed with the utmost satisfaction.

Disheartened, but not discouraged, David continued to make the pattern of the Temple, following the instructions of Samuel and the advice of the prophet God. For countless days and nights he worked faithfully until a satisfactory design was created. Not only did he plan the Temple, but he also contributed towards its erection a vast sum of gold and silver and a great supply of iron and brass and rare materials. David never saw

the results of his work, for, after having reigned over Israel for 40 years, and before the construction of the Temple was started, he died.

He was succeeded by Solomon, and the great task that David left for him was to see that the Temple was erected according to his wishes. Solomon knew immediately that the entire nation would be occupied in the process of building the Temple, and something had to be done to insure the progress of the building. His first step was to sue for peace with the neighboring

the sea to the appointed port. The Solomon had to send 30,000 men to bring them to the site of the building in Jerusalem. For four years the men worked in monthly relays of 10,000 to deliver the timber, and the following seven years were spent in actual building.

In reality, nobody can appreciate the value of this Temple without knowing the details of its construction and the arrangement of the various parts. The Temple of Solomon was built on Mount Moriah, Jeru-

salem, on a plateau 700 feet square which was made by filling in a valley between two neighboring hills. The edifice was 105 feet long and 35 feet wide. The height of the Temple is still being disputed, yet it is generally understood that it was 50 feet high. It was built entirely of white marble, the roof and interior were covered with cedar, and the floor was made of fir wood.

The building was divided into two sections. The contents of the northern section will never be known, because it was a chamber which only the High Priest occupied and for this

reason it was called the Holy of Holies. We know, however, that the other section was very elaborately decorated and served as a meeting place for the priests. At each side of the entrance to the Holy of Holies there stood five gold candelabra, each one being about six feet high. In the remainder of the salon there stood ten large tables each made of gold and skilfully carved. The Sanctuary was surrounded on three sides by 30 small houses which were the dwellings of the priests. The court of the priests was completely enclosed by a low wall and it was in this court that all the ceremonies took place.

In the center of the court was a huge Altar of Sacrifice, which was made of cedar and covered with gold



Jews Praying at the Wailing Wall in Jerusalem

kingdoms. This he accomplished by continuing his father's friendship with Hiram, King of Tyre, and then marrying the daughter of Pharaoh, King of Egypt.

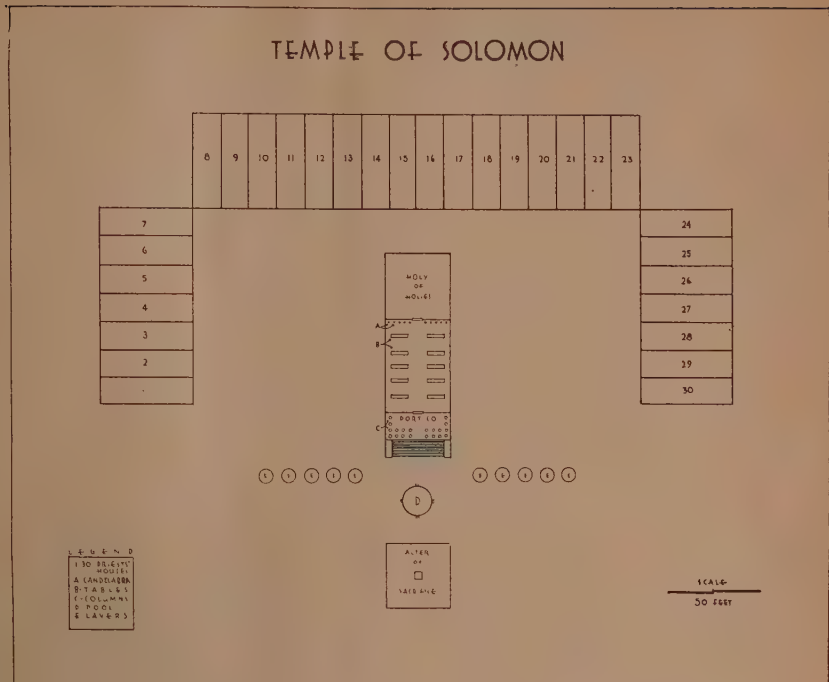
Thus, after the preliminary preparations were completed, the edifice was formally begun in 1015 B. C. All the proselytes in the country, 150,000 in all, were called out and put to work to hew the stone and cut the timber. Solomon also took 3,500 Levites and appointed them overseers. Since Jerusalem was not a lumber country, Solomon sent to the King of Tyre for cedar and fir trees, in return for which he gave Hiram 20 cities in Galilee. The logs were transported from the Lebanon forest to the sea. Here they were tied in rafts and floated down

The Altar was 35 feet square and 17 feet high (note that the width of the temple was also 35 feet). Looking north from the Altar was a pool 15 feet in diameter and 8 feet deep. It stood on a platform that was supported by 12 brazen oxen. This pool was a washing place for the priests. There were also ten small lavers in which were washed all the animals for sacrifice.

Eleven years were spent in the construction of the Temple and it was finally completed in 1004 B. C.

One year later, it was dedicated, on the 15th day of Heshvan. Upon completion of the Temple, the Tabernacle of the Congregation and all the Holy Vessels were brought in and laid away in a final resting place. The dedication was one of the happiest occasions in the history of the Jews. For many days and nights there was a continuous ceremony. The people sang and danced, and food and wine were plentiful for those who wanted to eat and drink. Everybody was happy and everybody was gay, and though hundreds of men, who had taken part in the building of the Temple, were not there physically, they were there spiritually to take part in the festivities.

After 400 years the Jews were captured by the Babylonians. All the vessels and treasures in the Temple were stolen and all the buildings were plundered and burned. Nothing has ever been said of the Ark containing the Scriptures but it has been rumored that they were in a secret vault built by Solomon, and thus they were never seen or touched by the Babylonians. In the month of Nissan, 585 B. C., the Jews were freed from bondage, having been in exile for 49 years. Seventy-one years later the entire nation gathered in Jerusalem to make arrangements for the building of the Second Temple. When the building was started the Samaritan chiefs came to Jerusalem and asked to be allowed help in the building of the Temple. In return for their services they wanted the privilege of settling in Jerusalem. When this was denied they started trouble. They persuaded the Persians to interfere with the execution of the work. This was done and a delay of 15 years was caused, during which time the surrounding countries became restless and began to prepare for war. However, with the death of Cambyses in 521 B. C., and the succession of Darius, third



Persian king, a change was made favorable to Judea.

During the following months of Elul to Kislev, the Prophets Haggai and Zechariah harangued the people and encouraged them to start work again, prophesying a glorious future. Work was finally begun under Herod and four years later the Second Temple was completed, just before Passover of 516 B. C.

In 70 A. D., Titus became the Emperor of Rome. He decided that once and for all he would conquer Jerusalem and put an end to the Jews. Gathering an army of 80,000 men, he marched on Jerusalem. But the Israelites were not to be easily vanquished. Time and again they drove back the Romans, and Titus's only hope was to starve them into submission. After several days of fighting, the food supply of the Jews rapidly decreased and people began to die of starvation. Corpses were strewn all over the streets, hundreds of people went mad; but still they would not surrender.

Titus got tired of waiting, and, using every able man, he again attacked the city. The wall finally fell under the Roman battering rams, after 21 days of continuous fighting. The rapidly increasing number of unburied corpses filled the air with deadly germs and the weakened populace fell prey to sickness, famine, and the sword. Meanwhile the Romans had reached the Temple. For six days they battered

at the walls, but the Jews, with the last sparks of life still burning, fiercely harassed them.

At this point a council of war was held by Titus, and it was decided to take the Temple but not to destroy it. But the Roman soldiers had already broken their ranks and flaming torches were thrown through the windows of the Temple. Many Jews, not wishing to outlive their Temple, threw themselves into the flaming building, while hundreds of others clung to the inner court where they fell an easy prey to the Romans. By a strange coincidence the Temple fell on the anniversary of the destruction of the First Temple, the tenth day of Ab.

When the smoke lifted, the city lay in ashes, thousands of lives had been taken, and all that remained of the city was the southern portion of the western wall that surrounded the Temple. It is this wall that today is called the "Wailing Wall," because even now Jews stand before it to pray.

The Emperor Julian permitted the Jews to rebuild the Temple, but the attempt was futile because of the lack of funds. In 534 the Emperor Justinian built on the spot a church dedicated to the Virgin Mary, but when the Caliph Omar came he cleared the grounds and built a temporary place of worship that was later replaced by the Dome of the Rock. At present the site of the Temples of Solomon and Herod is occupied by the Arabian Mosque of Omar.

What Is A Kibitzer?

By Samuel Tenenbaum



HAT is a "kibitzer"?

The word is the latest contribution of Yiddish to the English language.

It has had and still has a great vogue on the lower East Side cafes, where our Jewish literati, artists, and thinkers are wont to gather, and over a cup of tea, followed by another cup, bang their fists and wave their hands while they argue over love, and what it is; over literature, and what it is; over life, and what it is; over revolution, and how it will come to pass; over socialism, anarchism, and every other ism.

Thither also comes the emancipated Jewess, she with slick, bobbed hair; she of the dreamy eyes; with a cigarette lolling between her lips. Thither also flock the prosperous, fat-bellied business men who, with all their money, find life prosaic and empty. This fringe of hangers-on, who come to worship at the shrine of genius, are of the mind that only thus do their lives take on a nobility and importance which no amount of money can purchase for them.

Here also comes the poseur—he who specializes in dethroning idols, who talks by the hour on what is genius, pointing out specifically that this one was not and that one is not, but whose sole contribution to literature consists of a 14-line poem printed in some obscure magazine.

From this background the word kibitzer drifted into the American language. At the cafes it was used to denote the type of person who would be willing to talk about everything and anything, but who knew nothing. One who could tell everybody how to do things, or how they ought to be done, yet couldn't do anything himself with any kind of efficiency or skill.

Official Definitions

It is interesting to note to what use the English-speaking world has put the word. The authors of the play, *Kibitzer*, which has attracted so much favorable attention, have set for themselves the task of compiling authoritative definitions. The replies they have received have been humorous and in all cases interesting.

Jo Swerling and Edward G. Robinson, the two co-authors, have started the ball rolling by giving their own definition:

"A kibitzer is one who butts in on all conversations, card, golf and billiard games, etc.; who stands behind players, advising them, correcting their mistakes, helping losers to cry—and giving decisions which are to be final. He does business at all hours, at all times, every morning, noon, and night in the year."

Frank Sullivan: "A kibitzer is the shortest distance between two points."

Professor George Krapp, English Department of Columbia University: "The word kibitzer I take to be a Yiddish word derived from the German word kibitz, which is the name for a small and insignificant bird. It is probably a word like the English 'peewit,' more or less imitative of the note of the bird. I don't know exactly what kibitzer means. The word isn't in my vocabulary. But if it means a plaintive, small-minded person, this meaning would be appropriate to the word."

George M. Cohan: "Kibitzer: wise-cracker, slicker, smart aleck."

Alas! Poor Yorick!

St. John Ervine, guest dramatic critic of the New York World: "I don't know what a kibitzer is. I'm only an ignorant foreigner."

Horace Liveright, publisher: "I don't believe I've ever used the word kibitzer. My general hazy idea of its definition would be, 'one who is anything but an innocent bystander.'"

Whitners Bolton: "We can safely assume one of the grandfathers of the boys now seated about a pinochle table coined the word. Perhaps some interfering soul tipped off his hand one night and the venerable old man exploded an invective in his choler. I can see him now, bent and bearded, looking with hateful intensity as he ejaculates, 'kibitzer!' The man who butted in must have withered at the full blast of the old man's rage."

Nikita Balieff: "In the south of Russia the word kibitzer was explained as follows: When several people were playing at a table there was always another person who did not play and who only witnessed the game, but who was furiously gambling in his mind, and lost and won immense sums that way. Each time he was winning or losing mentally he shouted, 'If only I had staked ten roubles, I would have won a hundred!'"

Burns Mantle, dramatic critic: "I meet so few of these Broadway fellows

that I wouldn't know a kibitzer if I ran into one. I gather hazily from F. P. A. and Walter Winchell, from whom I take my main stem impressions, that a kibitzer is a buttinsky with a 1929 custom made body and a new exhaust. I may be wrong."

F. P. A.: "A kibitzer is the fellow who looks over your shoulder and says, 'I wouldn't run those telegrams from the Marx brothers.'"

Comedians as Lexicographers

All of the Marx brothers, accused of being the leading kibitzers of New York, make contributions to the symposium.

Groucho Marx: "A kibitzer is a fellow who eats canned corn."

Harpo Marx: "A kibitzer holds your hat while you go on the racer dip."

Chico Marx: "A kibitzer is a pedestrian who tells you that a Rolls-Royce certainly eats up the gas."

Zeppo Marx: "A kibitzer is every one of my uncles."

Thus has the word kibitzer, with its Second Avenue cafe background, gone far afield. It is no longer Yiddish, but American. Its use is not confined to Yiddish quarters and to Yiddish speakers.

I asked Mr. Robinson, the star of the play, *Kibitzer*, whether the traits the word implies were primarily Jewish.

"Every one of us," he said, "has in us every conceivable character. I suppose there have been more Jews with kibitzer traits than among other people, but the kibitzer type is not confined only to the Jew. The Jew in Russia has been limited to ghettos. He was forced in the position of observing what others did, and was refused the chance of being permitted to do anything himself. I suppose he began to comment on how well or how badly things were done. Since there was no one to challenge him and say 'Let's see how well you can do it yourself, brother,' he developed the habit. The Jews more than other peoples have been observers.

"However, there is another type—the small-minded, weak, and incompetent, who find satisfaction in associating themselves with big things, and who like to give the impression, by finding fault, that they are more capable than those in charge. This type is a numerous one and includes both Jews and Gentiles alike."

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On Being A Pioneer In Palestine For Two Weeks

By Edith Hillman

TEL-YOSEPH," the brakeman called out for my special benefit and I gathered my little satchel, my green parasol and my big leather pocketbook in my arms and jumped off the train. We had just been what is considered "speeding" along the beautiful, fertile valley of the "Emek," passed colonies one after the other whose tiny habitations loomed in the distant horizon, whose luxuriant fields of tobacco, corn, wheat, etc., made the whole country-side a bright, rich green instead of the brown, rocky, colorless grey around Jerusalem. The brakeman, who was a Russian Jew, was most courteous and had taken pains to point out all the colonies as we passed them. "This is the large electric-power plant near Haifa," he had said with great pride when we first started out on this eventful journey.

Arrived at last, waiting on the platform, I inquired of a small group of young pioneers who were bound for Ain-Tabun, a neighboring colony, "How can I get to Tel-Yoseph?"

"It is a distance of four miles and you had better not try to walk," one of the pioneers answered, with a smile. "I have an idea. You can ride on a donkey, if you don't mind being bumped a little."

"Not at all, in fact I think it will be great fun. You see, I've tried it before, riding around the walls of Jerusalem."

There was an Arab loitering near the railroad station of whom the young "Chalutz" inquired whether he would allow me to use his donkey. The Arab came close to me and while I was admiring his picturesque and ancient garb, with the white "keffieh" which shielded his head from the burning sun, he "looked me over," evidently decided that my avoirdupois would not be too much for his small, scrawny beast, and then negotiated in the Arabic tongue with the young



A Girl Colonist In Palestine

"Chalutz" about the price required to carry me and my packages.

Finally I mounted and my feet dragged on the ground because the beast was so short, but it was ever so much better than trying to walk in the hot sun. I carried my small satchel in front of me, gave the Arab my umbrella and pocketbook; instinctively I trusted him, and we proceeded, the Arab, walking in front of me, leading the way over green grass, through marshes, across brooks, where the donkey cooled his feet, up and down gently sloping hills, till at last we reached Tel-Yoseph. The Arab smiled constantly at my inability to ride the donkey, my clumsiness in dismounting; but he was so kind and courteous that I did not mind his making fun at my expense, especially as he finally deposited me, alive and uninjured, but a little sore, at my destination.

I delivered myself into the hands of the secretary of the "Kvutza" of the "Gedud-Avudah" and explained my mission in the Yiddish language, which we both understood. I had with me a letter, written by Manya Schochet, communist, the woman who is in charge of the colony, asking

them to allow me to remain as a visiting worker.

Then I was asked by the secretary, "What is your idea in wishing to live, even for a short time, the hard life full of deprivation and sacrifice, of a pioneer?" I told him that I wanted to study at close range the true experiments of the communists of the Holy Land—the real pioneers those who had come from Poland, Russia, Roumania, and even from Siberia within the last five years to try to establish a new economic system in the Jewish native land to carry out their ideals on the old dried-up soil of the land that was said once to "flow with milk and honey." Indeed he told me that their ambition is to bring back the plentiful vegetation, the productive farm land, that

would make out of these ancient, barren wastes, a new land of "milk and honey," a place of refuge to all those persecuted Israelites who might wish to flock here out of a "Golus" where they are unwelcome strangers, aliens, only tolerated in some spots of the Globe and not even tolerated in others, deliberately driven out, in short, exiled with no land where they can turn to rest their unsheltered heads. Here in Israel is being created for these homeless wanderers a haven, a resting place in the midst of the wilderness, where plenty is gradually growing out of seeming chaos.

The secretary, in his plain white shirt, duck trousers, his long, unkempt hair and unshaven face out of which the large, black eyes loomed with expression, full of hope and ideals, looked at me long and earnestly. His gaze was riveted on my face and finally he must have convinced himself that my purpose was a serious one, for he said, "Put on an apron such as all the girls are wearing, and you will be permitted to work as one of us."

"Yes, sir," I answered, and obeyed his instructions immediately. Then I was shown to a nice, clean, wooden

where there were three cots arranged camp fashion. My cot was very tight, and I noticed I had a feather to sleep on. Later I learned that the bed belonged to a young man who was away for a while, and the other bed, pillows and blankets were private property, brought from Russia a year ago. Then I was escorted to the dining room or mess-hall, where all the young "Chalutzim" were assembled for the evening meal. I noticed that among all of them, nearly in number, the oldest did not seem more than 26, and most of them appeared to be from 18 to 21. They all looked full of fire; enthusiastic young idealists who were throwing their hearts and souls into the work of tilling the soil, plowing the fields, in order to build Palestine speedily in this new generation. They took no account of how hard they worked, what cost them in health and strength.

We sat down on wooden benches to a meal served on rough boards, consisting of pea soup, a small piece of high meat and coarse black bread, baked on the premises. There were no fruits or vegetables of any kind, no dessert or sweets. By special favor I was given a cup of black tea. On the following day we were served scallops, black bread and tea for breakfast. This was the usual fare for the early morning meal. For lunch we had potatoes and a peculiar sort of vegetable pudding. I found it necessary to come a guest in the invalids' dining room, and noticed that their food was but a slight improvement on the coarser fare given the healthy Chalutzim."

Things abounded in countless numbers and swarmed around one's food so that it was hard to eat a meal in any degree of peace and comfort.

On the following day I found myself actually engaged in the work on the fields. Though it was only May, the weather compared with the month of July in America. I was set to the task of picking "ady bugs" off



Chalutzim

the cucumber leaves, crushing them with two stones, bending over till my back seemed to break, chasing the small fleas and mosquitoes away while the Sun of the Tropics beat down mercilessly upon my head. Just then "Leah of South Africa," a co-worker who stood by my side, exclaimed, "How I wish some one would teach these mosquitoes to become vegetarians! Then maybe they would leave human flesh alone." We all laughed heartily and then continued our work.

I looked up and gazed around me. Stretching for miles on every side could be seen the fertile valley of the "Emek," covered with choice vegetation such as banana trees, wheat, barley, fresh green vegetables, in short, every form of plant-life that this warm climate, this constant loving care and

beaming sun is capable of nurturing. In the distance could be heard the faint buzzing of the bees that were being most carefully watched that they might produce the much desired honey, in due season. A group of young workmen was busily engaged planting eucalyptus trees to absorb the moisture of the ground. A young woman, barefooted, was wading in mud up to her knees while using a heavy spade with which she broke the ground and allowed the water to filter through so that the plant life might be kept sufficiently moist to produce fruit at harvest time. The girl made a very pretty picture, with the white "keffiah," the headdress of the orient, covering her long golden braids and flying in the wind. The water flows out of huge pipes and there is plenty of it in this luxuriant valley, a striking contrast to the dry, barren land around Jerusalem. I looked a long distance away, where the rocky hills rose out of the valley and saw evergreen trees that had been planted by the pioneers, by the hundreds, to make rich timber land in the distant future. On the other side, hills rose again, covered with green grass and vegetation, planted by a neighboring colony. Nature reigns sublime, undisturbed, beautiful. One's soul responds to the peace, the loftiness of the hills of Zion, the everlasting monument of God's handiwork.

Upon returning at half past eleven in the morning to the cottages for the three hour rest period of noon-time when it is impossible to work

out of doors because of the excessive heat, I visited the workshops of the community. Everything is conducted on a communistic basis. The sewing room is run by several young women who make dresses, underwear, trousers, shirts, in short, all the necessities of both sexes. The shoemakers make all the shoes and do all the repairing for the workers; the girls who work in the laundry wash clothes all day for all the "Chalutzim"



Teaching the Children of Chalutzim In Palestine

of the colony. The bread is baked, and all the food, such as it is, cooked by a group of young women on kitchen duty. The workers often change places so that no one serves longer than three months at a time in the kitchen or laundry.

Still another group of young women take splendid care of the children. This is the most romantic part of the community. To begin with: when a young couple fall in love with each other, it is a simple matter. They are not confronted with any problem, social or financial. They are not divided by any barriers of cast, family pedigree or religious differences. Most of the young people are inclined to be very radical. They do not believe that a religious or civil ceremony is necessary to unite two people who love each other sincerely. They merely inform the secretary of the colony that they wish to be recognized as man and wife. Their names are recorded in the books of the colony; they are granted the privacy of a little wooden hut and their children are accepted into the community as legal offspring. Indeed, the hope of the pioneers is based on these dear, sweet, little children who are given every possible comfort and consideration.

One of the joys of the tourists is to enter the children's cottages and to see the red-cheeked, healthy little youngsters who are being cared for there. They are given the very best food and as for sanitation, nothing better could be desired. They are always immaculate. The Hebrew language is used exclusively by the children and their caretakers are requested to speak only Hebrew to them. Their parents see them every day, but are not allowed to have the children sleep with them in their own huts. A nursing mother leaves her work in the fields or wherever she happens to be engaged, comes at regular intervals to nurse her baby and then returns immediately to her work. In Tel-Yoseph there were 25 babies born in four years; in the near-by colony of Ain-Harut, there were 60 babies added to the population, thus increasing it to nearly 400 souls. The mothers are cared for at the hospital in Ain-Harut which provides medical care to all the "Chalutzim" of the Emek Valley. The hospital, though small, is very well equipped and takes excellent care of its patients. Trained nurses from the

Hadassah Hospital of Jerusalem are sent to take charge of the work and a physician resides on the grounds; besides, there are visiting doctors from other hospitals. The members of the community pay a small fee in order that they may be entitled to care at this hospital. But no salaries are paid on these colonies; not a penny is paid out to the workers.

Everything that can be done to make the workers comfortable, with the very limited funds at the hands of the "Kvutza," is done. They are granted a two weeks' leave each year and given railroad fare to visit neighboring colonies and friends in other cities in Palestine; but it is not possible to provide them with enough money to go to a seashore resort for this vacation. Money is sent to their aged parents in Russia, Poland, Roumania, or wherever they happen to reside. The workers are content to be provided with food, clothing and shelter. They ask no other boon, except to be permitted to live and work in their own way and to carry out their ideas of a communistic form of life in the land of their forebears. They feel that here, among the ancient hills of Zion, in the land granted the Israelites after their captivity in Egypt, to live freely and worship their Maker, unmolested by the invading hand of the enemy, they too may become free of the oppression of the Czars and the Emperors, of the grasping, iron rule of Capitalism, of the all-powerful domination of the privileged few who control the destinies of the masses; free to live in the great open, to till the soil, to build up and not destroy, to create, in short, an ideal state which their children may hope to enjoy. They do not hope much for themselves, realizing all too well that theirs is the thankless, difficult task of the pioneer; but they speak so hopefully of the coming generations, which they strive to free from a life of slavery and hardship to a life, full of natural expression, healthy work in the fields, relief from prejudice and bitter jealousy. They are full of the dream of the idealist to make at least this little corner of our Mother Earth a more desirable, happier place for humans to live in; to be at peace with each other and with their God.

The pioneers work from nine to twelve hours each day. Only on the Sabbath do they lay aside the spade

and the plough and rest from the week's labors. Though not orthodox in their religious beliefs, they show a profound respect for all the ancient traditions of the Israelites, especially since they realize that they are living in the land where Judaism had its birth. On Friday nights everyone wears clean raiment and smiles a holiday smile, showing that peace and contentment which can only come when the conscience is clear. After dinner, the young men and women sit around the tables chatting. Then they walk out to enjoy the glorious tropical moonlight, the balmy summer evening, brightened by the countless stars of a beautiful Palestinian sky. I was reminded on such a night of the words of Monya Schochet, the mighty spirit of communism in Palestine: "We are not waiting for a revolution to suddenly wipe out all the evils of our present economic system. We do not believe in bloodshed. We have started in our own quiet, inoffensive way to live Communism rather than preach it."

The tax-collectors come to the colony at regular intervals to take their ten per cent toll of all the income on every product. I met a few scientific agriculturists who came down to take specimens of plant life and make laboratory tests of these specimens. A shoemaker from Russia had been imported to teach the trade to a few workers, in order that they might be able to make shoes for the "Chalutzim." Lecturers came from all parts of the country to discuss their pet themes such as a strict diet of raw foods, the Jewish drama, and every conceivable topic.

But best of all is Saturday night on the Colony, when all the young people join hands and dance the "Hora," a folk dance dear to the hearts of these young Jewish idealists. They show their natural enthusiasm, drop their serious demeanor of the work-a-day week, and become wholesome, frolicking children, let loose on a holiday, free from all care.

With all their difficulties and hard trials, these pioneers are the happiest, most contented group of young people I have ever met. They are working for a real purpose in life, sacrificing the so-called comforts for ideals that bring them spiritual happiness. They have chosen that life which gratifies their souls' innermost cravings.

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Second Avenue's Gift to the Talkies

By Heyman Zimel



UMORS have recently been floating out of Hollywood of an actor who is making the blasé observers of the film capitol sit up and marvel. Paul Muni is the name under which this young man acts, and many have been wondering who this Paul Muni may be. Paul Muni, ladies and gentlemen, is none other than Muni Weisenfreund, formerly of Second Avenue, New York, and latterly of Broadway. It was this same Muni Weisenfreund who once, in his dressing room at the John Golden Theater, assured me that he would never change his name. "Muni Weisenfreund is an intrinsic and inseparable part of me," he said, "and I would as soon change my nose as my name." Hollywood, however, is a powerful alchemist, and has changed both noses and names before, and Muni Weisenfreund too has succumbed to the blandishments of press representatives. But Muni Weisenfreund by any name would act as well.

The lines of a play to a great actor are like the chords of a sonata to a great musician. It is his task to interpret them, to grasp the lifeless words of a printed text or the abstractions of stage directions and, by sifting them through the meshes of his personality, to recreate them and make them live. Not all actors can do this. The acting of ordinary men is at worst distortion and miscomprehension; at best, mere recitation. But occasionally the world produces a gifted and inspired artist who, with the magic skeins of his artistry, weaves a noble and beautiful fabric upon the raw warp of the dramatist. In the hands of such an actor mediocre lines attain the grandeur of poetry and truth.

Muni Weisenfreund, or Paul Muni, is such an actor. All the ordinary attributes of a talented actor are his: excellent voice, interesting and plastic face, poise, and self-possession. But that is not all. Muni (I shall refer to him hereafter by this name, which is common to both his old and new



Paul Muni (Weisenfreund)

names) has the two requirements of an actor of genius—a subtle intellect and a profound soul. These make up what we call personality, or individuality, and in the long analysis the great actor, as well as the great artist in any field, is only the man with a great and profound personality. Acting becomes, with Muni, not mere imitation, but interpretation. The lines of a dramatist are the materials with which he creates an individual art form of his own. Acting is not an instrument of entertainment only,

but a penetrating work of art, like the virtuosity of a Fritz Kreisler or the intense grace of an Isidora Duncan.

Muni was born to the theater. Both his father and his mother were actors, continually traveling with a Yiddish stage company. His cradle was a stage flat, his nursery was the wings of the theater, his food consisted of lines and gestures. His parents planned to make Muni a concert violinist and for a number of years he applied himself to the study of that instrument. Muni did not become a concert violinist but in his acting one can sense the deep spiritual meanings of music.

Born in Austria some 30 years ago he soon came to America with his family and at the age of 12 was already an experienced actor. Though the English language was as familiar to him as Yiddish, he began his illustrious theatrical career in a Yiddish vaudeville sketch, in a Cleveland theater. His extraordinary talents were not long in making themselves felt and soon Muni was acting with the greatest actors of the Yiddish theater—Jacob Adler, Boris Thomashefsky, and Henny Lipzin.

In 1918 Muni became associated with the greatest cultural force in the Yiddish theatrical world—Maurice Schwartz's Yiddish Art Theater—and in a short while he attracted widespread attention as the most gifted performer in this group of talented artists.

An interesting feature of Muni's abilities was his extreme versatility. He was convincing in any part he played, whether an old man in a play of Andreyev's, or a youthful revolutionary in Romain Rolland's *Wolves*, or a giant in a Gorky play. Like King Midas, everything he touched turned to gold. A master of the art of makeup, a profound student of detail, of body carriage and of haphazard gesture, he was the type for any part.

Muni's light had been hidden under a bushel. True, he was the idol of the Yiddish stage. But he sought for



Paul Muni in a Scene from "Four Walls"

her worlds to conquer—specifically, the English-speaking stage. Here he countered an amusing and paradoxical difficulty. For he, perhaps the most versatile actor on either the Yiddish or the English stage, was rejected time and again because he was not considered the proper type for a certain role.

Channing Pollock, who was looking for some one to play the part of a large and powerful giant in *The Fool*, found for Muni, who was at that time playing a most convincing giant in a play by Gorky for the Yiddish Art Theater. Pollock was appalled to discover that this "giant" was a mild-mannered youngster, slim and comparatively tiny, and only about 20 years old. It was useless for Muni to protest and argue. Pollock merely shook his head, smiled condescendingly, and murmured, "You're not the type. I'm sorry, but you're not the type." And so Muni went back to the Yiddish Art Theater and proceeded to play the part of the giant more terrifyingly than any man Pollock was able to procure.

Hearing that at the Yiddish Art Theater there was a young and handsome actor, who in addition could play the violin and would therefore be able to play the lead in *Humoresque*, Laurette Taylor, the well-known actress, went on a tour of inspection to the theater, which was then situated in Madison Square Garden. As luck would have it, however, Muni was then playing the part of an old man, and it was impossible for the actress to be convinced that such an old man could fit into the role she wanted.

Sam H. Harris, the producer, needed an old man for his play, *We Americans*, and having heard of Muni, sent for him. He, too, was astounded at Muni's youthful appearance and told the actor that he was absolutely too young for the part. Muni, however, had profited by his former experiences, and this time had brought along his box of makeup. After much persuasion Harris agreed to judge the actor after he had put on his makeup. So convincingly did Muni make an old man of himself in a few moments that the contract was signed on the spot.

He was an immediate success as an old man in *We Americans*. The critics for the New York newspapers were quick to realize the talent of this young man. The New York theatrical audiences were soon agog with excitement at the discovery of this new actor. Yet very few of those who saw his performances were aware of the fact that he was less than 30 years old.

He played the part of the old man to the hilt, and neither his bearing, nor his voice, nor his gestures, betrayed the fact that he was a comparative youngster.

Muni's acting was the chief reason why this relatively inferior play was interesting and more or less of a financial success. His second play on Broadway afforded him a better opportunity for subtle interpretation. Muni made of the role of Benny Hurwitz in *Four Walls* a delicate thing of beauty. Muni is not one of the old-fashioned, blustering types of actor; he does not emphasize a point with exaggerated tone and gesture; rather is he content to suggest the shades of character which he is called upon to portray. He has the art which conceals art. His restraint can do more to reveal the depths of the soul than the loud-mouth ejaculations of others. His art is not a huge stone which, thrown into the water, causes a loud splash; it is rather a pebble causing beautiful and rhythmical ripples to cover the surface of a lake. His acting is not an obvious shout; it is a subtle whisper, a whisper fraught with depth and meaning.

It was while Muni was looking about for a third play in which to appear that the moving pictures suddenly found their voices and became loquacious. Immediately there arose a demand in Hollywood for actors who could speak as well as act. Muni was one of the first of the Broadway actors to be snatched up by the cinema. His marvelous voice as well as his supreme ability for pantomime made him an immediate target for Hollywood. Those who all along have felt the necessity for talented people in the film center of the country will be gratified that Muni has thrown in his lot with the moving pictures. Soon the name of Paul Muni will grace the Billboards of innumerable neighborhood theaters, just as the name of Muni Weisenfreund once graced the billboard of the Yiddish Art Theater. And, for the first time, people all over the country will be brought into contact with the art of this gifted actor.

Am I A Hypocrite?

(Continued from Page 14)

There was silence at our table. The blood rushed to my head . . . I was no longer sitting in a hotel dining room at Atlantic City but seemed suddenly transported to that blurred ethereal land in whose soft focus the mind, when it loses its equilibrium, takes refuge. The tread of the wait-

ers' feet on the carpets became dull thuds, the roar of the ocean through the open windows came closer and closer as if it were a Gentile world; till it seemed that I would be overwhelmed by the white capped mad breakers. Shrill and wailing became the violins which a moment before had played so gently. Men and women in evening dress with elongated bodies and distorted faces gyrated about as if I were looking into a mirror which had gone wrong, and out of this maze came faces.

Faces with snow white beards, youthful faces with side curls, pale as death. Faces with eyes averted in religious ecstasy, faces wrinkled with terror . . . the round faces of women, shawls over their heads, and tears streaming down their cheeks. A chant came to my ears, a monotone chorus which seemed accompanied by the sound of hands beating against breasts:

"Hear, O Israel, the Lord God is one. For we are a kingdom of priests and a holy people, for the Lord spoke unto us through Moses and Aaron saying, 'These ye shall eat and these shall be abominations unto you. This you shall do and this you may not do for I am the Lord that bringeth you up out of the land of Egypt to be your God. Ye shall, therefore, be holy for I am holy.'"

The kaleidoscope unravelled itself . . . I was back at our table, once more dining opposite my brother . . .

A hypocrite!

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B'NAI B'RITH MAGAZINE

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A Bit of the Old World in the New

By Harold Berman

IN THE great American desert named New York, there are quite a few intellectual oases in which the parched and travel-worn wanderer is able to refresh himself, by taking his ease under the shady tree of good companionship, drinking of the gushing stream of refreshing conversation, and thus renewing his strength for future wanderings on the parched stretches of individualism and self-absorption.

Being a cosmopolitan city with a polyglot population, there is no city in the world that has so many clubs—clubs of all kinds and dedicated to every imaginable purpose; serious and frivolous, practical and idealistic, cultural and educational, as well as those that serve the exceedingly prosaic everyday purpose of man. One will find in New York the unpretentious social club, where men gather to while away an idle hour that is hanging heavily on their hands, and one will find here, and at the other end of the scale, the club devoted to the study of philosophy or the mystic oriental sciences, occultism and spiritualism. One will find here the utilitarian political club, where votes are bartered like bushels of potatoes, elections are “carried” by hook and crook, and jobs given to the faithful; and he will also find the club devoted to the study of poetry, of the fascinating mysteries of Chess or Mah-Jong. Every cult, every “ism,” every ideal, as well as every quackery, has its club which serves as the gathering of kindred spirits and enthusiasts. Even the bear-trainers and the makers of mellettes and stews have their clubs in this blessed city of ours, and one need not speak at all of the crystal-gazers, the horoscope readers and the palmists.

But there is one club which is truly quaint and different from so many others in this great rushing and gushing city. It is a bit of the old world leisure and the love for things spiritual and abstract, transplanted to the new, and through its members it truly represents an oasis in the midst of the great parching desert of self-seeking which is New York. The fortnightly gatherings of that group serve to remind them of the life they had led once on a time in another part of the world, where life was so

much simpler and friendship far deeper, where things generally moved along at a slower pace and people had the time to cultivate those hobbies and follow those studies that brought one no monetary return, it is true, but intellectual pleasure and emotional joy instead. And when they begin to feel particularly depressed from the hurly-burly of the daily life, of a busy and money-mad city, when worn out by the rush and clamor of the business or professional life, of the subway rush, the newspaper scandals, and the jargon of the “go-getter” world, they seek and find refreshment for their souls in that quaint little nook that is as far removed from all of these as is the one pole from the other. The name of that club is the Chavrusoh (literally, “The Gang”), and it meets fortnightly in the Broadway Central Hotel. But it is planning to have its own home soon and live respectably under its own roof. Its membership is making earnest effort as well as serious financial sacrifice for achieving that much coveted goal even now.

A visit to the Chavrusoh at any one of its meetings reveals at once the oddity and the quaintness of the gathering as of the gathered ones. One will discover right away that here is a group differing from most other groups banded together in the clubs or organizations of our polyglot city. Their faces and their expressions will tell him that here are people whose earlier years were spent in a far different surrounding and civilization. He will also speedily learn that, while they have been more or less successfully transplanted to a new life and milieu, and have, taken in their generality, prospered materially by this experience, there is yet a wistfulness in their hearts for the earlier life in the towns of the old Russian Pale and its charms—charms which they strive to revive, if only for a while, and now and then, by living again in that old idyllic world in which the clearing up of a baffling passage in the Bible, in the wisdom of Maimonides or in the poetry of some medieval Jewish bard brought to one genuine joy as well as the respect of his fellow lovers of the old Jewish lore.

The membership consists in the main of men termed *maskilim* (“Enlighteners”) in East European coun-

tries; that is, men who in addition to their traditional Jewish rearing had picked up—usually by their own efforts and hard study and without the aid of teachers—the rudiments of a modern education. And with this there usually went the cultivation of the modern, revived Hebrew literature, together with the old one, the study of the medieval Jewish philosophy and the Hebrew poets that flourished in Old Spain and in Northern Africa in days gone by. They cherish the poetry of Judah Halevi and Gabirol and the philosophy and ethics of Maimonides and his school. They long heartily for a witty Jewish *bon mot*, for a clever Jewish saying that has in it the salt of the Jewish scholar or the wit of the Jewish man of the world with his original combination of the sacred and the secular, the ancient and the modern world, and they expect to hear it uttered, or utter it themselves to an appreciative listener in this circle of kindred spirits!

The *Chavrusoh* makes it a practice to invite all visiting Jewish celebrities sojourning with their American brothers. It has entertained a host of men of reputation in its career. It has had on its board Dr. Chaim Weizmann, World Zionist leader; Nahum Sokolow, Hebrew writer, editor, and *liaison officer* between the Jews and the sovereigns of Europe and their cabinets. It has entertained the poet Chernichovski on his recent American visit and a host of others. It spread a generous banquet before them, and exacted in return payment the fruits of their gathered wisdom and rich experience in their various fields.

Discussions center as a matter of course on the many-branched and many-faceted Jewish literature, old and new, sacred as well as secular. One may “fire off” a clever parody on a hoary Hebrew poet of a long forgotten age, while the other counters with an original exegetical twist on a Bible passage or Rashi, and still another is most anxious to expound his own discovery in the life or the writings of some liturgical poet whose hymns are universally recited in all synagogues and have been these many past centuries. One has made a comparative study of the medical diagnoses and prescriptions of Maimonides and the new *Materia Medica*, and finds to his delight that they tally

fectly and that Maimonides was a modern of the moderns away back in the 12th century; and the other has a right to offer from the writings of Abarnel bearing on the life of the Jews in Old Spain, a precious thing overlooked by many. And so it goes all along the line.

A learned society? No, not a bit of it. The proceedings here have nothing formal about them, nor have the people. And perhaps they lack the formal training to become the fly-as-dust diggers in musty archives. They are all *amateur* scholars, amateur students of the Jewish literature, doing it for the sheer love or fun of the thing. They have their say when they get together, bring out their treasure before their fellow-scholars, and have a real good time in doing it! Should you canvass this gathering you would find that practically all of them have chosen well when they decided to throw in their lot and fortunes with America. This "marriage of convenience," or compulsion, has in the whole proved successful to both parties. Some of them are successful merchants, some are successful attorneys or physicians, while some others are newspaper editors and journalists. The presiding officer is the editor-in-chief of a highly successful conservative Yiddish daily, while his associated officers also are members of the Fourth Estate. Each one of them has achieved something worth while in the American Period, some of them a good deal, but yet, there is that hanging in his soul for that specifically Jewish cleverness and acuteness of intellect and sparkle, for that exegetical twist, that poetical or liturgical phrasing and interpretation that he can't find in any other circle whatever in this big city.

On the roll of membership of the club one will discover, alongside of the men who are but superficially polished and the merely plausible, some true sages; men who are prodigies of Jewish learning and wit. What's more, their scholarship is of that type and content that is fast vanishing from the face of the earth and will soon be no more. In one's more extensive and more serious moments one sometimes realizes with a pang that these are the "last of the Mohicans," the last of their tribe that is even now passing, most likely forever, from among the children of men. The things that they studied so thoroughly and devoted a life time to acquiring and perfecting, no longer are being studied anywhere, except in

small, diluted doses administered to small children. There is one elderly member who has been nicknamed "Ramban" (Maimonides) by his fellow members, and I think that he is deserving of that rare title. He is so learned and so well read in ever so many branches of the Hebrew literature, both the old and the new, that he has every subject at his fingertips, ready to quote from a capacious memory. And his wit is so nimble, so incisive and so ready, that when I listen to him my heart is filled with pure delight. I enjoy his wit and his knowledge so much. Yet on reflection he fills me with sadness. His hair is white, and his face is wrinkled with age. He is one of the remaining few of the giant oaks in the ancient forest, and when he is felled by Time's ax there will only be saplings left in the ancient forest, saplings that will never grow into oaks because the times have changed, and with them the ambitions of men.

LOOKING BACK ON HILLEL

(Continued from Page 28)

ship in the Jewish community of tomorrow he must have Jewish knowledge. To this end we have established the following educational activities: a Hebrew class and a class in Jewish history; a discussion group on "Jewish Affairs"; an Open Forum; a luncheon group; debating; "Literary Supplement," and occasional lectures. Each of the classes and discussion groups convene weekly. The Open Forums and luncheons are held bi-weekly. We have a library used for reference in connection with the classes and students use it also for reading novels, biography, essays, etc., of Jewish content. Many students writing theses for university classes on Jewish personalities and movements use the facilities of the Hillel library for their purposes. The forums and luncheon groups were addressed last year by such prominent personalities as the late Professor Robert Wenley, Professor Cross, Professor Ruben L. Kahn, Professor Raphael Isaacs and Louis Lipsky.

The occasional lectures delivered in Natural Science Auditorium and causing much campus comment, including editorial praise, were delivered by well-known Jewish men of letters. During the present year Louis Untermeyer, the poet and critic; Lewis Browne, author, and Maurice Samuel, author and translator, spoke under Hillel Foundation auspices.

It is worthy of note that the Hillel

Foundation, largely responsible for the original organization of the Michigan Avukah, has arranged many functions for the latter organization, and other events were under the combined auspices of Hillel Foundation and Avukah, which organizations have co-operated to their mutual advantage for the past two years. Among the outside speakers at the joint meetings were Deborah Bath Ben Yehuda, daughter of the famous Eliezer Ben Yehuda; Goldye Meyerson, Palestinian labor leader, and James Waterman Wise. The National Convention of Avukah took place in Ann Arbor during the summer with the Hillel Foundation as its headquarters.

Like all other congregations in the communities the Hillel Foundation holds regular religious services, but our organization holds two sets of services weekly. A traditional Orthodox service is held every Friday night during the various holidays. In addition special "minyomin" assemble when occasion suggests. On Passover the Hillel Foundation, temporarily converted into a restaurant, was the scene not only of the two sedorim, but all Passover meals during the eight-day season were served at the Foundation. Arrangements effected by the Director enabled many students to be at home for the "sedorim" and to be absent from classes on the major holy days. On Sundays a regular Reform service is held in a campus auditorium. Besides the services conducted by the Director we welcomed to the pulpit this year several guest rabbis.

The activities of the Hillel Foundation are separated into several categories with standing student committees directing the respective branches of our work. The following committees functioned this year: Social, Social Welfare, Publication, Dramatics, Education, and Athletics. Each committee meets at a definite hour each week and feels responsible for its part of the Foundation's functions. The heads of each committee together form a student Executive Council which also meets weekly. It is the ambition of each member of a Committee to perform such outstanding service that he or she may become an officer. The leadership trained in the student committees should prove very beneficial to Jewish organizations and institutions after the students assume their places in the community beyond college.

ADOLPH FINK, Director.

THE PRINTED PAGE

AN INTERESTING NOVEL

The Fiddler, by Sarah Gertrude Millin. (Horace Liveright.)

MORE than mere plot interest—and there is plenty of that, too—will hold the reader to this book until he has finished it at a single sitting, for it is short. In fact, its artistic economy might even be said to partake of the nature of parsimony. Miss Millin has left the field of novels dealing with racial conflicts and, free to direct her talents in more general directions, has spun here a psychological web that warms one instantly with the realization of her knowledge of the tangled impulses that move people to action.

Her hero, "The Fiddler," is almost too reminiscent of Dreiser's "The Genius," but that is no fault, considering Miss Millin's treatment of the subject. An artistic soul in a bourgeois body, Matthew Harkness inevitably brings destruction to the romantic woman who loves him and who is fool enough to follow him. The beautiful, simple prose, the sense of impending tragedy, the feeling of futility and despair at utterly unnecessary incidents that (so true to life!) turn happiness to tragedy, the weird, almost eerie color of the East African setting in the background, the surge and ebb of human emotions, and plot twisting, all combine to make this book worthy of the consideration of anyone with a dull evening open.

EDWARD E. GRUSD.

* * *

NO SIMPLE STORY

Jewish History, by S. M. Dubnow. (Jewish Publication Society.)

THE Jewish Publication Society of America has done well for the cause of Jewish education by reissuing the splendid essay by S. M. Dubnow on **Jewish History**, the finest summary ever written of that involved and perplexing subject. The great Russian Jewish historian in this essay does not pretend to give names and dates, a task which he leaves for longer works; here he does the much more important task of finding a clue through the devious path of the Jews through the centuries and about the globe.

Jewish history is no simple story. Every teacher needs a guide through its mazes. The reviewer found Dubnow's essay such a guide.

LEE J. LEVINGER.



A POSTHUMOUS WORK

The Origins of Synagogue and Church, by Dr. Kaufmann Kohler. (Macmillan.)

THE Hebrew Union College Alumni Association has done a real service, and Dr. H. G. Enelow of Temple Emanu-El has again contributed to the cause of Jewish learning through the publishing and editing of this posthumous work of Dr. Kaufmann Kohler. The late President of the Hebrew Union College was all his life not merely an encyclopedic scholar, conversant with the best thought in practically every field of Jewish learning, but a highly original thinker, whose own touch appears on every page of his writing.

This book deals with the origins of the synagogue and the church, together with a comparison of their beginnings and their work. The study concerns a vague and highly disputed era in Jewish history, a mass of imperfectly studied documents, a period of which the original historical material, such as Josephus, the New Testament, the Talmudic and Apocryphal literatures, all have different things to say, and in which modern scholars have been prolific of varying theories. Dr. Kohler's theory places the Essenes, that little-known sect, central in the development of the early synagogue and the primitive Christian church.

First he identifies the Essenes, or some of them, with the Hasidim, the "pious" of the pre-Maccabean period, who were the founders and early leaders of the Pharisees, and the direct progenitors of the Essenes. Then he shows the distinct Essenic influence on Jesus, in this differing radically from Klausner, who considers Jesus purely a Messianic thinker and worker, akin to the Pharisaic rabbis, but placing greater emphasis on ethics and less on legal practice. Finally, Dr. Kohler shows the definitely Essenic character of the early Jewish-Christ-

tian communities, from which Paul marks a distinct departure.

The book is filled with valuable citations from the sources, both Talmudic and Hellenistic, as well as with individual interpretations of passages and movements. Its theory is an elaboration of ideas which Dr. Kohler embodied in encyclopedia articles and various papers; it is certain to exert an influence on the final estimate of this critical period in Jewish and Christian history. LEE J. LEVINGER.

* * *

BOOKS IN BRIEF

The Caliph of Cordova, by Saul Saphire (Bloch) sets out to be a historical novel with a love story superimposed on the philanthropic part played by the Jews of medieval Spain, but succeeds only in degenerating into a wishy-washy, unconvincing, lackadaisical melodrama.—E. E. G.

* * *

The Mary Letters, edited by Rabbi Philip David Bookstaber (Dorrance). Most people do not know what a real correspondence is. To the masses, letters are to be filled with trite phrases about the weather, Aunt Sally's new baby, household cares. Only a few gifted individuals can write literature in letters, and fortunate are the few who receive them. A lady in Rabbi Bookstaber's congregation in Harrisburg, Pa., was one of the latter. A widower, a man of middle age, wrote her scores of letters full of astute observations on life, letters, and the arts. They teem with beauty and understanding. Their writer was a sensitive, civilized man. He well understood the motives of people, and was able to appreciate the beauty and the tragedy of life. Taken together, the letters in addition trace out the poignant tragedy of his own life—an absorbing, touching story.—E. E. G.

* * *

Jesus: The Crucified Jew, by Max Hunterberg (Bloch), is an impassioned yet reasonable argument endeavoring to prove that Jesus was not killed by the Jews. Mr. Hunterberg carefully dissects the New Testament story of the crucifixion and points out inaccuracies and weak points. The book is in effect a plea for a liberal and unprejudiced viewpoint on the subject, and is valuable for its clear, concise information on a delicate point of disputed theology.—E. E. G.

In the Public Eye

Samuel X. Gaylord

THE office of wealth, after providing for the needs and comforts of possessor and those normally dependent upon him, should be to bring the means of helpful opportunity to those less fortunately placed."

This noble and generous credo was expressed by Samuel X. Gaylord of Detroit, over whose establishment of the Gaylord Foundation Michigan Jewry is still rejoicing. Gaylord donated \$200,000 for the creation of an adequate educational and recreational center for the Jewish youth of Detroit. It was the largest gift ever made to a Jewish cause in Michigan. Jewish social workers in Detroit stated that such a center as Mr. Gaylord has established is the most pressing need faced by Detroit Jewry today. Gaylord, who has been a resident of Detroit for many years, has during long time distributed his wealth in accordance with the announcement accompanying his latest benefaction.

* * *

Frederick Brown

FREDERICK BROWN has for many years been recognized as the leading real estate operator of New York City, and he is now also recognized as one of its leading philanthropists. His bequests have been so many and so varied that it is difficult to sum them up, but \$5,000,000 could safely be set as the very least he has distributed for worthy enterprises, principally educational.

His latest benefaction was a donation of \$100,000 to the Hebrew Union College Endowment Fund, made jointly with his wife. This gift brought the fund up to \$4,304,347, less than \$100,000 short of the \$5,000,000 goal. Jewish education has been among the leading causes that have received Mr.

Brown's support, but education in general has found in him a generous friend, for he insists that no religious or racial lines have influenced his choice of avenues for giving. His first large gift was a fund of \$1,000,000 for the Federation of Jewish Charities of New York City in 1925. This has since been enlarged to an undetermined amount by him. Later he gave the organization a parcel of land costing \$500,000, with an additional \$200,000 for a building fund. In February of this year he gave New York University a building valued at \$700,000.

Mr. Brown was born in Carlsbad, Czechoslovakia, and was educated at Prague. He went to New York while still in his 'teens and established himself in business.

* * *

Harry F. Guggenheim

THE Hon. Harry F. Guggenheim is the first Jew in a decade to be appointed ambassador to a foreign country. He has just been named Ambassador to Cuba by President Hoover.



Harry F. Guggenheim

Mr. Guggenheim is perhaps best known as President of the Daniel Guggenheim Fund for the Promotion of Aeronautics, for which his father, Daniel Guggenheim, recently received a medal for having done most for aviation in this country during the past year. But Harry Guggenheim has had an adventurous and worthy public career. Born in West End, N. J., in 1890, he was educated at Yale in mining and metallurgy, and continued those studies in Mexico and Cambridge University, England, after which he became a member of the firm of Guggenheim Brothers. His work took him nearly all over the world.

He saw service during the war in France, Italy, and England in the Naval Aviation Forces, and attained the rank of Lieutenant Commander. After the war he was a member of several disarmament conferences.

Sir Philip Sassoon

A TESTIMONY that speaks for itself was paid to high ability when the British Labor Party asked Sir Philip Sassoon, a Tory, and three other Jews, to help solve the racial problem between the Jews and Arabs in Palestine.



Sir Philip Sassoon

Sir Philip has an unusually splendid record. Although only 41 years old, this young baronet has been Under-Secretary of Air since 1924 and a Member of Parliament since 1912. He was private secretary to Field Marshal Sir Douglas Haig, Commander-in-chief of the British armies during the war, where he covered himself with glory, having been mentioned in despatches three times, and winning French, British, and Belgium formal honors.

After the war Sir Philip was Parliamentary Secretary to Mr. Lloyd George. He is also a trustee of several art galleries in London.

* * *

Ernst Cassirer

THE heroic efforts of Jews in Germany to preserve their cultural integrity in the face of social and



Ernst Cassirer

political anti-Semitism is epitomized in the news that Professor Ernst Cassirer has just been named rector of the University of Hamburg. He is the first Jewish university rector in Germany.

Born only 55 years ago, Professor Cassirer's works are known to all students of philosophy. Recently he has become popular as the chief interpreter of the philosophic aspects of Albert Einstein's theories. He was a pupil of Herman Cohen, whose complete philosophical works he edited. Thus he has participated in the works of two of the keenest minds Germany has produced in modern times.

NEWS OF THE LODGES



On October 19 our beloved Chieftain, President Alfred M. Cohen, will celebrate his 70th birthday anniversary, and B'nai B'rith lodges all over the United States are preparing for him the birthday present he himself earnestly requested—a larger and more enthusiastic membership for the Order.

The resolution to obtain for President Cohen such a magnificent and fitting birthday gift was passed officially at the Akron (Ohio) convention of District Grand Lodge No. 2, last June, but efforts in this behalf have now spread beyond the boundaries of the District, and are being expended in all the other six Districts as well. Needless to say, this fraternal endeavor is more gratifying to President Cohen than any material gift could be.

To Denver Lodge No. 171 goes the honor of having initiated the first "Alfred M. Cohen Class" of the year. A splendid group of 142 men active in Denver Jewish life was inducted into the Lodge as part of the ceremonies attending the installation of the B'nai B'rith—I. Rude Community Center of Denver last month. The ritual was a special one for the purpose, and surpassed, according to witnesses, anything of a similar nature in the memory of the oldest inhabitants. Not satisfied with even this splendid achievement, Denver Lodge is continuing its membership drive, and hopes to initiate another "Alfred M. Cohen Class" before the first of the year.

ZION LODGE NO. 62, Columbus, O., hopes to initiate at least 75 men for its "Alfred M. Cohen Class." The drive is now in progress, and the initiatory services will be held October 21 in the presence of prominent men of city, state, and nation.

LOUISVILLE (KY.) LODGE NO. 14, with Tony Levitan as Chairman, has started its campaign, and expects to initiate its "Alfred M. Cohen Class" on October 20.

CLEVELAND (O.) LODGE NO. 16, will continue its campaign until the end of January, at which time it hopes to initiate a very large "Alfred M. Cohen Class."

JOSEPH LODGE NO. 73, St. Joseph, Mo., has gone to considerable expense to make its campaign a success. All members of the Lodge are working enthusiastically.



TOLEDO (O.) LODGE NO. 183, has already held several special meetings relative to the membership drive for its "Alfred M. Cohen Class." Captains and teams have been selected and many new memberships have been reported. The lodge expects to present the President of the Order with a worth while class some time during October.

COLORADO SPRINGS (COLO.) LODGE NO. 523 drove its opening wedge in its drive for an "Alfred M. Cohen Class" when Samuel I. Sievers, President of District No. 2, delivered an address there September 17.

* * *

AT its convention held in April, 1928, District Grand Lodge No. 7 adopted a law that representatives to the Constitution Grand Lodge should be elected from the states within the District upon the basis of membership in said states to represent said states, and that each delegate must vote for as many nominees from each state as the state is entitled to, or the ballot would be void.

An appeal was taken from the action of the convention to the Court of Appeals of the Order on the ground that the law enacted was unconstitutional as being in contravention to the organic law of the Order. The Court of Appeals through its Chief Justice, Jacob B. Klein, sustained the appeal holding:

1. A District Grand Lodge has no authority or power to alter, modify or change the manner of selecting representatives to the Constitution Grand Lodge, different from that provided in the organic law of the Order.

2. A District Grand Lodge has no authority or power to enlarge, restrict or restrain the exercise of the ballot in the election of representatives to the Constitution Grand Lodge.

Judges Fabricant, Vetsburg, Rosenthal, Wolff and Livingston concurred. Judge Naggiar dissented; Judge Schwarz not participating.

RABBI MAX J. MERRITT, the new director of the B'nai B'rith Hillel Foundation at the University of California, spoke on "Life and Civilization of the Bedouins" at a reception held last month by Oakland (Cal.) Lodge No. 252. All members' children who were confirmed and bar-mitzvah this year were presented with gifts.

* * *

ONE of the most peppy picnics of the summer was the one held by Eshcol Lodge No. 55, Dayton, Ohio. Nearly 5,000 people were present. Mayor A. B. McDonald delivered the principal address while vaudeville acts and many contests enlivened the affair.

* * *

AARON SAPIRO addressed a huge gathering under the auspices of Winnipeg (Can.) Lodge No. 650, September 27. Many members purchased extra tickets and took with them A. Z. A. boys or members of Sigma Alpha Mu Fraternity and Delta Phi Epsilon Sorority.

* * *

ABRAHAM-GEIGER Lodge, Spokane, Wash., celebrated the 200th anniversary of Gotthold Ephraim Lessing with a lively open meeting after the regular lodge session. Members of the Ida Bluen Strauss Auxiliary and the Aleph Zadik Aleph participated.

* * *

LADIES' AUXILIARIES

ONE of the most interesting affairs held among the Ladies' Auxiliaries in a long time was the "Fortune Telling Tea" given by the Auxiliary in Vancouver, B. C. It was held at the home of Mrs. H. Brown, and was an unqualified success, for now all the ladies are happy in the knowledge that their lives are to be filled with future wealth, travel, happiness, and "tall dark men." The organization held its first dance of the season early last month.

* * *

HILLEL FOUNDATIONS

WITH the reopening of the colleges and universities this month the seven Hillel Foundations swing into action with renewed vigor and enthusiasm. Every year they attract larger followings on their respective campuses. A comprehensive report of Hillel activities in four of the foundations will be found in another part of this issue.

ALEPH ZADIK ALEPH

A WORTHY gesture was made by Minneapolis Chapter No. 8 when it took the leadership in raising funds to cover the expense of supplanting the crosses which were placed on Memorial Drive of Minneapolis for each Jewish boy as well as Gentile, with Moggen Dovids for the former.

* * *

Z. A. members not only preach, but practise, brotherly love. When Herman L. Katz, a member of the Memphis (Tenn.) Chapter, was near death in a local hospital, Louis Lane, a member of the same Chapter, gave a pint of his blood to save the youth. Herman recovered.

* * *

ONCE an A. Z. A. always an A. Z. A." Charles Shane, the 1st Grand Aleph Godol, moved from St. Louis to Hartford two years ago. Unable to keep in contact with the Junior Order because of the dearth of chapters in his vicinity, Brother Shane joined the B'nai B'rith and organized a chapter of the A. Z. A. He is now its adviser.

* * *

In addition to attending services at various synagogues and temples in Kansas City, the chapter there arranges for one of its members to make a short address on each occasion. To present the group is engaged in the preparation of a minstrel show under the tutelage of Arthur Schlesinger, Past President of the local B'nai B'rith Lodge, and is also arranging to host to the annual meeting of the Missouri Valley Aleph Association.

PRESIDENT ALFRED M. COHEN DEDICATES B'NAI B'RITH-I. RUDE COMMUNITY CENTER IN DENVER



BEAUTIFUL and eminently useful building today stands in Denver dedicated to the highest interests of Denver Jewry. It is a monument to the wisdom, foresight, and noble sacrifice of Denver Lodge No. 171, as well as to the generosity and loyalty of one of the sons of that lodge, Brother I. Rude.

For 20 years members of Denver Lodge contributed 15 cents a month to a fund which this year reached the sum of \$50,000, which was a little more than equal to the purchase price of a commodious community center building. For its maintenance, Brother Rude donated outright the sum of \$25,000 and in addition will give \$1,000 a year for the next five years. Further, he has stipulated that if Denver Lodge raises an additional \$52,000 for a perpetual maintenance fund, he will contribute \$17,500, so that his final gift will equal \$47,500, the cost of the building.

For four days, September 15, 16, 17 and 18, the Denver Jewish community joined the B'nai B'rith in one of the most momentous and enthusiastic celebrations in Denver history. The apex of the exercises was reached with the formal dedication address by President Alfred M. Cohen, who traveled 1,500 miles from Cincinnati for

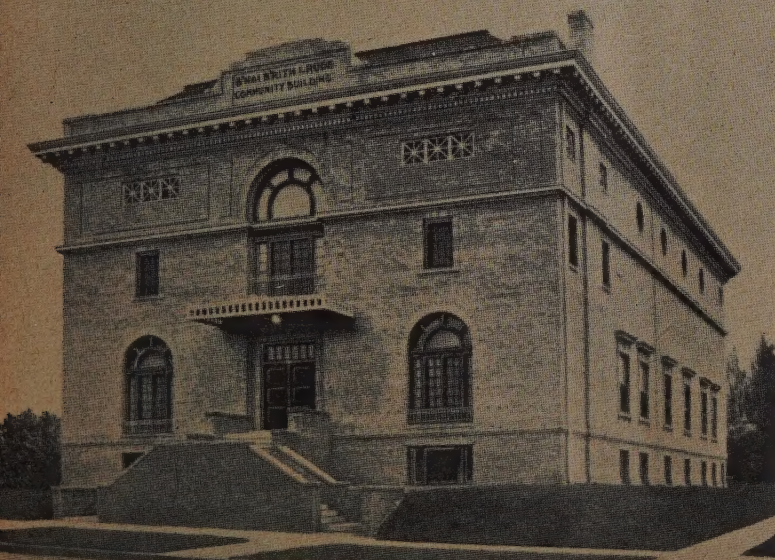
that purpose. For that unselfish deed, as well as for the inspirational quality of his address, he was enthusiastically received by a crowd of more than 1,200 persons.

President Cohen drew attention to the fact that less than 40 years ago there was not a single Jewish community center in the United States, while today they are springing up in every city of size and even in the smaller communities in many instances. He presented a well-informed picture of Jewish educational, communal, and religious endeavors in this country 40 years ago and today, and his conclusion was that American Jewry is marching on triumphantly to new heights, to new goals, to more blessed service in the interests not only of world Jewry, but of humanity. He termed the B'nai B'rith—I. Rude Community Center another step in this march, and warmly complimented the Denver Lodge and Brother Rude on their magnificent achievement.

The Center itself is indeed the consummation of a noble dream. Located in a pleasant residential section of Denver, not far from the business district, it is fully equipped with a spacious auditorium, lodge room, kitchen, lounge rooms, gymnasium, swimming pool, reception, and directors' room. It will, of course, be open to all of Denver Jewry.

A. B. Hirschfeld, Vice President of Denver Lodge, was General Chairman of the Dedication exercises, while Arthur F. Friedman was Chairman of Dedication Night, September 16, when President Cohen made his address. Mayor Benjamin F. Stapleton, of Denver; Hon. Hazlett P. Burke of the Colorado Supreme Court; Samuel Sievers, President of the District No. 2; and many other notables spoke that evening, although the exercises had really begun the day previous with the meeting of the Tri-State Association and initiation of an "Alfred M. Cohen Class" of 142 members.

Tuesday night, September 17, was Aleph Zadik Aleph Night. The ritual of Judas Maccabeus was exemplified before 1,000 spectators, while Samuel Beber, of Omaha, President of the Supreme Advisory Council of A. Z. A., delivered the principal address.



The B'nai B'rith—I. Rude Community Center, Denver.

These Men Will Lead the Seven American District Grand Lodges, I. O. B. B., During 1929-1930



David Ruslander
Pres. D.G.L. No. 1



Albert Cohn
1st V. P. D.G.L. No. 1



Louis Singer
2nd V. P. D.G.L. No. 1



Lawrence White
Sec. D.G.L. No. 1



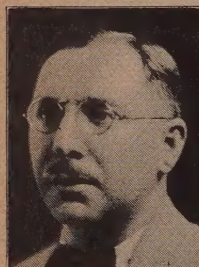
Louis Fabricant
Treas. D.G.L. No. 1



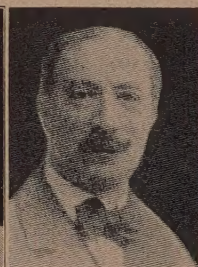
Samuel I. Sievers
Pres. D.G.L. No. 2



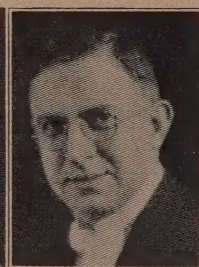
Leonard H. Fr
1st V. P. and
D.G.L. No.



Simon J. Heller
2nd V. P. D.G.L. No. 2



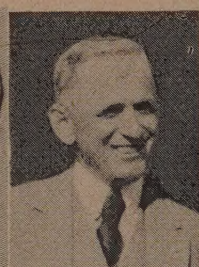
William Ornstein
Treas. D.G.L. No. 2



Abraham Berkowitz
Pres. D.G.L. No. 3



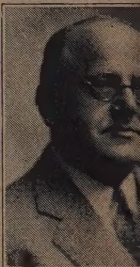
A. L. Wolk
1st V. P. D. G. L. No. 3



Charles Kline
2nd V. P. D.G.L. No. 3



Joseph Herbach
Sec. D.G.L. No. 3



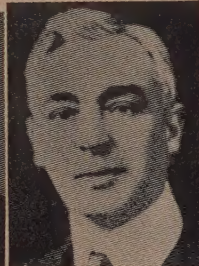
B. S. Polla
Treas. D.G.L.



Geo. M. Lipman
Pres. D.G.L. No. 4



Samuel Koch
1st V.P. D.G.L. No. 4



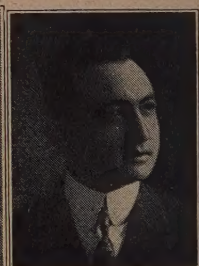
Sig. Lipman
2nd V. P. D.G.L. No. 4



Richard Gutstadt
Sec. D.G.L. No. 4



Joseph Goldsmith
Treas. D.G.L. No. 4



Joseph Fromberg
Pres. D.G.L. No. 5



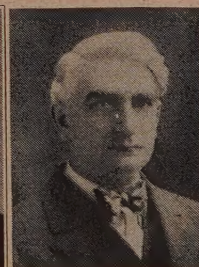
William A. Go
1st V. P. D.G.L.



Nathan Saltzman
2nd V. P. D.G.L. No. 5



Edwin E. Levy
Sec. D.G.L. No. 5



Julius Reis
Treas. D.G.L. No. 5



Leo Reitman
Pres. D.G.L. No. 6



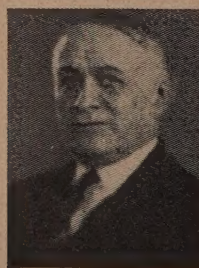
William Sultan
1st V. P. D.G.L. No. 6



Harry Lashkowitz
2nd V. P. D.G.L. No. 6



Otto G. Fel
Sec. D.G.L.



Jacob Alter
Treas. D.G.L. No. 6



Joseph Morse
Pres. D.G.L. No. 7



Morris D. Meyer
1st V. P. D.G.L. No. 7



Leo Bearman
2nd V. P. D.G.L. No. 7



Myron M. Goldman
Sec. D.G.L. No. 7



Archibald A. Marx
Treas. D.G.L. No. 7

ACROSS THE SEAS



CHAIM NACHMAN BIALIK, acclaimed by critics in all countries as the leading contemporary Hebrew poet of the world, has been initiated into Shaarei Zion Lodge at Tel Aviv.

The membership of Jerusalem and El Aviv lodges is growing constantly, while progressive activity never flags. The sphere of work of the Palestine Grand Lodge was increased recently with the establishment of two new lodges in the country: Herzl Lodge No. 120 at Rehovoth Colony, and Benjamin Rothschild Lodge No. 1121 at Ashdod Le Zion, another colony. Bro. Aaron Eisenberg is President of the new Herzl Lodge, while Bro. M. Meierowitz heads the Rothschild Lodge. The District Grand Lodge contemplates the establishment of six or eight more lodges in the near future.

The principal tasks before the District Grand Lodge at present are, first, the counteraction of missionary activity in Palestine, and second, furtherance of the establishment of an Academy of the Hebrew Language to meet the many linguistic needs of modern Jewish life in Palestine.

* * *

WITH a larger membership than that of last year, Hillel Lodge of Hildesheim, Germany, has begun the new season with enthusiasm. Many good deeds were done in social welfare work during the past year, and several needy children were successfully cared for by the Lodge. During the year the Lodge celebrated its 20th anniversary.

* * *

IT Happened on Friday," written and directed by Miss Herta Lewy, was given a successful presentation by the Cecelia Asher Lodge Dramatic Section (Manchester, England) that the lodge hopes to present next Chankah a three-act

play, to be written and produced by the same author.

* * *

NEWS from East European and Oriental lodges include the following interesting items:

Apropos of the installation of officers of the Lodge in Constantinople, Victor Algranti, the principal speaker, drew a parallel between the building of the Temple in Biblical times with the splendid building up of the Constantinople Lodge, which is now 19 years old.

President S. Abravanel has moved from Cairo, Egypt, after 15 years of fruitful activity in behalf of the Lodge there and of Judaism. A special farewell reception was given in his honor.

The Salonica Lodge has had to struggle with difficulties peculiar to all the Jews of that section in Greece, but its achievements are nevertheless noteworthy. Among a host of other activ-

ities, the Lodge is now concentrating on the creation of an interest in good music among the young people.

The President of the Grand Lodge of Czechoslovakia is working on proposed aid for the Jews of Carpathia, as well as on the prospective founding of two new lodges in the District.

* * *

FOR the first time in the history of the B'nai B'rith in England a convention of the members of all Lodges in the country will be held in London in November. It is intended to make this convention an opportunity for all the brothers and sisters to meet and not only become personally acquainted with one another, but also to propose and discuss matters of common interest to the lodges of the Order.

Furthermore, it is hoped to focus by this convention the attention of Anglo-Jewry on the work of the B'nai B'rith, and thereby to spread a knowledge of the Order and its work, and to increase its strength and prestige in the British Isles. The meeting will be patterned after the District Grand Lodge conventions held in the United States.

The District Grand Lodge of England has asked the First Lodge of England, in London, to assist in making the convention a success. The local lodge has therefore appointed a committee of five to co-operate with the Executive of the District Grand Lodge.

* * *

LECTURES held at nearly every meeting of Emanuel Joel Lodge, Breslau, Germany, during the past year, centered around the theme of the Jewish Renaissance, in which the Lodge is particularly interested. Nine social gatherings were also held during the past season, and on several occasions the Lodge, for the first time, held meetings in co-operation with three sister lodges in the vicinity.



Members of Shanghai Lodge No. 1102 and their wives are shown here at a dinner in the Majestic Hotel, Shanghai, China, held in honor of the summer recess.

HUMORESQUE

With a Vengeance

CHAIMIE had always been taught to be polite to ladies, so when the street car in which he was riding gradually became crowded and a large, fat woman stood before him clinging to a strap, he gallantly arose.

"May I have the pleasure," said Chaimie in his sweetest voice, "to offer my seat to such a beautiful lady?"

"Very kind of you, sir," answered the woman. "I am sorry, though, that I can't return your elegant compliment."

"Oh, that's perfectly all right," answered Chaimie, unabashed, "it only shows that you are more sincere than I."

* * *

He's Still Hungry

DURING the late war a Jewish boy in the American army in France learned that a Jewish family lived near the front. He visited this family and requested a good, old-fashioned Jewish meal.

"Where is your *arbekanfes*?" demanded the host.

"I sent it to the washwoman," answered the doughboy. Whereupon he received a good Jewish meal. On returning to camp he told a Gentile friend of his about his experience and urged him to do likewise, because the food served had been excellent. "But if he asks you where your *arbekanfes* is, tell him you've sent it to the washwoman," he cautioned.

The soldier went to the Jewish home and sure enough, the host asked him, "Where is your *tvillen*?"

"I sent it to the washwoman," answered the luckless youth.

* * *

Women Are Illogical

MORRIS ordered a double steak in the restaurant which he and his good wife Becky had entered. When it was served he cut it and offered the smaller piece to his wife.

"If I were dividing this steak," said Becky sarcastically, "I'd have taken for myself the smaller part."

"But my dear," objected Morris in a grieved tone, "that's exactly what you're getting."

WE HAVE recently received a goodly supply of jokes for this page, but would like still more—the more the merrier, very literally. To the author of each joke accepted we will send a brand new book. Winners this month are Mrs. Boris Brutskus, Berlin, and Bertha Shankman, Raleigh, Tenn.

Brother!

JUDGE: "What is your profession, Mr. Bramberg?"

Witness: "I am, your Honor, a 'minyun man.'"

Judge: "What is that?"

Witness: "Well, if there are only nine persons, I come and am the tenth."

Judge: "How absurd. When there are nine persons and I arrive I am also the tenth."

Witness: "I am very happy to learn, then, your Honor, that you are also a Jew."

* * *

He Learnt His Lesson

"MR. ROSEN, were you ever in court before?"

"Yes, your Honor, three years ago, when I was cited for stealing a coat in a bathing establishment."

"And since then?" queried the judge.

"I didn't bathe, your Honor," answered Rosen, sincerely.

* * *

Ode to Father

"POP," demanded Samuel, aged 21, "lend me \$100, will you?"

"I'm sorry son," answered the father, "but I haven't that much money."

"Well," answered Samuel nonchalantly, "I'll take \$50 now, and you can owe me \$50. That makes us even."

* * *

A Wise Prescription

"DO YOU know, Joseph," the young husband told his friend, "the doctor positively forbids my wife to cook?"

"What's the matter, is she sick?" asked the friend solicitously.

"No," said the husband, "I'm the one that's sick."

Coming Events Cast Shadows

JAKE met his old friend Mike in the street one day, and noticed that the latter, whom he had not seen for a long time, looked peaked and worn-out.

"What's the matter, Mike," he asked cordially, "been ill?"

"Nope," replied Mike sadly, and sighing, "it's work that's doing the harm—work from eight in the morning until six at night, with only an hour off for lunch. Just think of it!"

"That's too bad," agreed Jake, consolingly. "How long have you been at it now?"

"I begin Monday," replied Mike gloomily.

* * *

Say It With Flowers

"WHY didn't you assign me a speaking part in this play?" the sweet young extra demanded of the director of the Yiddish Art Theater.

"My dear miss," the director replied smiling, "your beauty is so bewitching that I couldn't find words for it."

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It's a Pleasure

AT THE end of his lecture to the congregation, the Rabbi glared severely at the audience and said, "Your dues to the synagogue fund you are not paying, but you all want to have the pleasure of being buried in a Jewish cemetery."

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Go Do Him Something

SUPERINTENDENT: "Hey, there young fellow, it is forbidden to smoke here while you work."

Isaac: "This isn't a cigar I have in my mouth; it's a pencil."

Superintendent: "It doesn't make any difference; you can't smoke it here."

